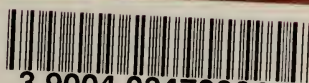
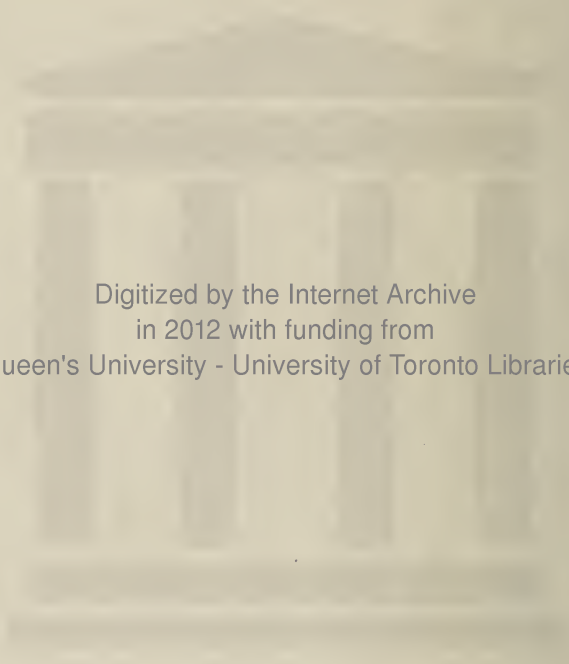


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LETTERS
ON
SUPERIOR EDUCATION,
IN ITS RELATION TO THE
PROGRESS AND PERMANENCY
OF
WESLEYAN METHODISM,
BY THE
REV. WILLIAM SCOTT.

Toronto:

PRINTED AND PUBLISHED AT THE WESLEYAN BOOK-ROOM,
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“In the name of God, then, and by the authority of his word, let all that have children, from the time they begin to speak or run alone, begin to train them up in the way wherein they should go ; to counterwork the corruption of their nature with all possible assiduity ; to do everything in their power to cure their self-will, pride, and every other wrong temper. Then let them be delivered to instructors, (if such can be found), that will tread in the same steps ; that will watch over them as immortal spirits, who are shortly to appear before God, and who have nothing to do in this world, but to prepare to meet him in the clouds, seeing they will be eternally happy, if they are ready, if not, eternally miserable.”—JOHN WESLEY.

“Go into your public libraries, enriched by the literature of the classical states of ancient times, and see them crowded also with their mutilated marbles ; brought from the fallen monuments of their greatness, and saved from the final wastes of time and barbarism, to be placed in monitory collection with “the wisdom of this world,” mocking its imbecility ; as though Providence had thereby designed to teach us, that length of days is the sole gift of that wisdom whose beginning ‘is the fear of the Lord,’ and whose great lesson is to ‘depart from evil.’ Athens mourning along the galleries of our public museums over the frail ægis of her Minerva, admonishes us to put our trust within the shadow of the impenetrable shield of the truth of the living God.”—RICHARD WATSON.

3.

INTRODUCTORY REMARKS.

25/8/71

The following letters on the subject of Superior Education, originally appeared in the columns of the *Christian Guardian*. At the time of their publication, several persons whose judgment in such matters is generally considered sound and reliable, expressed a wish that they should be issued in a more permanent form for ready reference, and as more likely to promote the design of the author. Now that the Conference, at the request of the Board of Victoria College, has given him an official position in connection with that Institution, and especially to advance its financial interests, he has been induced to comply with the request alluded to, and sends forth these letters as a suitable precursor to the personal visit of the College Agent.

The author respectfully solicits attention to the views he has expressed. He entertains the hope that many persons, whom divine providence has favoured with worldly prosperity, will see and feel the obligation which rests upon them to contribute liberally toward the support of an Institution, which, according to the argument of the letters, is essential to the progress and permanency of Wesleyan Methodism in Canada, —an argument derived from experience, and harmonizing with the views of leading Wesleyan Ministers and Laymen in all lands.

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The author has no apology to offer for the denominational character of his reasonings. He entertains a proper regard for other churches, but he has no sympathy with the senseless war-cry of pretenders to "non-sectarianism." He has generally found them the most intensely bigoted and sectarian—often, grossly heterodox, and entertaining exceedingly narrow views of

the divine government—of human nature, and of social rights. The recent controversy on Educational questions has developed more than enough of this selfish “non-sectarianism,” and therefore the enlarged and liberal views and plans of Wesleyan Methodism are contemplated and defended with unalloyed gratification. Our College interests are viewed from the standpoint of Christian Catholicity and political liberality. What Methodism achieves in the work of Christian education, is work done for the good of the whole population. The most absurd of all pretensions is that which seems to be based on the supposition that one College can do the work of higher education in this great and growing country, and that that College must be non-denominational. Equally absurd is it, that any one College should be exclusively sustained from the public chest, without regard to the voluntary principle. Yet in Canada there exists a party of illiberal and selfish state-endowed secularists in education, combined with a party of simple voluntaryists in religion, who blandly fraternize to destroy a generous and symmetrical system of public education. The Wesleyan Church can never be a party to this prodigious plot—as unchristian as it is unpatriotic. A just proportion of public funds set apart for superior education rightfully belongs to those who do that work, not only in accordance with their religious convictions, but also agreeably to the requirements of a properly constituted University Senate.

Victoria College is not a myth, but a reality,—its officers, professors, and teachers, are doing a great work—they were doing that work when others were slumbering, and they are now entitled to a hearty and generous support. That support is earnestly solicited, and to that end, the writer yields to the wishes of his friends, and commits his views to the consideration of all, who may consider them worthy of attention.

LETTERS ON SUPERIOR EDUCATION,

IN ITS RELATION TO THE

Progress and Permanency of Methodism.

LETTER I.

The recent College discussion—Probable collateral advantage—University Education not sufficiently considered or valued—The position we should seek—Proposed series of papers—History of the past—Brevity attempted—Ancient history—Eastern Asia—China and Japan—The Hebrews—Greece and Rome—Arabia and Africa—General inference—The writer's aim—Present duty.

The public press has been engaged very considerably for some months past in the discussion of various questions relating to the University Endowment, and the resolutions of the Hamilton Conference on the subject of Superior Education. It is to be hoped that the elaborate arguments and logical defences by the several writers on these subjects have been carefully read, for we are persuaded that the ground taken is so just in itself, and the course of argument so appropriate and convincing that after candid investigation, our whole community will be found rallying to the standard of the Conference, and we shall not fail to obtain justice. Our enemies themselves being judges, there is already an unanimity among our people, which they have sought to prevent or destroy, and we are happy to observe that the press of the country is in various places recapitulating our statements, and admitting the force of our

appeals. The present legislature may evade our conclusions, but even in the halls of legislation the voice of the people is heard, and our just claims cannot long be withheld. Perseverance must be our motto, and success will reward our exertions.

The hope may be entertained that one collateral result of our present exertions in behalf of Victoria College will be an increased conviction of the paramount importance of Superior Education in its relation to the permanency and progress of Methodism in the land. The cherishing of such a hope, however denominational in its aspects, is not inconsistent with that high toned liberality which we profess, for however comprehensive the charity of our principles, we are not insensible to the peculiar characteristics of Methodism as eminently adapted to the wants, and beneficial to the real interests of Canada. We are the friends of all,—the enemies of none; but while there is no felt enmity to any existing evangelical corporation, there is a decided preference for our own as best calculated to save sinners, and provide for the edification of the church. Our educational institutions are closely connected with the religious system so ardently cherished, and it is impossible to conceal the fact that we are arrived at that crisis in our history which demands a considerate investigation of the legitimate relations of collegiate education to ecclesiastical position and Christian progress.

It may fairly be questioned whether the subject of University Education has received that degree of attention to which it is entitled. It is feared there are many persons among ourselves who if they do not depreciate scholastic training and high mental culture, fail nevertheless to perceive its bearing on the necessary moral power of our connexion; and therefore do not contribute in any direct way toward the sustentation of that institution to establish which was the honor and glory of our fathers and brethren of bygone days. It seems to us that if there existed in the minds of our generous and wealthy friends a clear and intelligent conviction of the vast importance of solid learning and thorough education in their relation to the highest development of religious power and connexional progress, our college would not be suffered to languish, but there would have been long before this time an united effort to place it upon a solid foundation of permanent usefulness, beyond the reach of the party strifes of political capriciousness

and parliamentary cabals. That is the position we should seek, and whatever may be the result of the present movement, it is absolutely necessary to set this object before us, and promote the enlightenment of our entire community to this end.

We propose devoting a few papers to this subject of Superior Education in its relation to Wesleyan progress, and we trust that however feebly the subject may be discussed, the arguments advanced may be sufficiently powerful to awaken some degree of sympathy and co-operation with the Conference in its laudable efforts to sustain the interests of Victoria College.

It may not be amiss to prepare the way for a statement of principles and duties adapted to the present times, by reviewing *the history of the past* in reference to superior education, and the course which has been pursued by governments and various corporations to accomplish what has always been considered a desirable object, viz., a suitable preparation of the individual for the proper performance of the duties of life, whether of a public or personal nature. Considering our purpose, brevity may suffice on the historical development of educational theories and the avowed purpose of leading educators throughout the past; but the subject is one of deep interest, and a full investigation of the varied topics involved therein would produce its own compensation, in enlarged views of men, of society, and of providence, and furnish abundant reasons for gratitude that we and our children live in an age and place where so much light prevails in reference to the possibilities of mental and moral culture, and where there exist so many educational privileges.

As the materials for an authentic history of the far distant past ages are scarce, it is no wonder that there should exist comparatively little on the subject of education as it relates to those periods. Nevertheless, there are many sources of information which go to prove that in the earliest times and forms of civilization, much care was bestowed in the right training of youth according to the position they were designed to occupy. The highest attainments of those days may appear to us far beneath the dignity of man, and incompatible with his destiny, as an immortal being; but they were accordant with the degree of knowledge existing, and calculated to promote the end designed. Eastern Asia, the seat of early civilization, groaning under the curse of caste, maintained its castes, and and perpetuated its superstitions, by rigid forms of educational

training. The schools of the Brahmins have existed from time immemorial, and we know from various sources their distinctions, studies, and objects. The literature of the Hindus is rich of its kind, and much is of great antiquity; the Institutes of Menu being collected nearly thirteen hundred years before Christ. The Chinese, however fanciful their chronological theories, must have credit for establishing a comparatively excellent school system dating long before the birth of Christ. Nor are the Japanese defective in this particular. The Hebrew system is developed in Scripture history. The patriarchal modes of teaching hardly come up to our idea of a school; but the family discipline and moral rule instituted by divine authority; the physical laws and sanitary regulations established; the military and legal training required, give plain intimations that necessity would originate plans and places of instruction, other than those of the family circle. History shows this to have been the case. Turning to classic Greece and Rome, we have abundant sources of information both as to the matter and manner of public and private education. The scholar readily acknowledges his indebtedness to the poets, philosophers, and legislators of Athens and Rome, and the modern educator derives some of his most important ideas of duty and order from the writings of men who thought and taught centuries before the Christian era. Alexandria and Constantinople, with Athens and Rome may be considered the principal seats of learning for the Roman empire for several centuries after Christ. Gaul was from early times distinguished for the cultivation of the sciences, and the possession of eloquent men, who were educated in suitable institutions of learning. Arabia and Africa under Mohammedan sway, and earlier, could boast of schools and high academies adapted to the ends of such government and customs as then and there prevailed. Countries less distinguished and tribes less civilized pursued a similar course without or with a definite system; but all designing the attainment of an object which seemed to them desirable. Scarcely any people, however uncivilized, deemed it right or politic to leave the young to grow up without some restraint, or some degree of instruction adapted to their several conceptions of human duty and responsibility.

This abbreviated statement of historic facts might have been extended to many articles, but there may be occasion to refer again to the opinions and practices of ancient educators. My

purpose is now to show that even heathen and uncivilized nations deemed it expedient to guard their youth, and educate them to fulfill their destiny, as that was by them understood, and it may be safely affirmed that these nations would have become more grossly wicked, more terribly anarchic, and more universally wretched, had it not been for the restraints of education, and the controlling effects of mental and moral discipline. It is thus made plain, that we who have inherited a high standard of civilization, the fruit of Christian truth, enlightened intelligence, and enlarged experience—that we who possess ecclesiastical doctrines and government, and political institutions infinitely superior to those of preceding ages and nations—that we should exhibit unprecedented blindness and folly if we neglect to pursue that course which all experience has proved necessary for the conservation of that which it is deemed desirable to retain; and that the truth and excellence we possess may be transmitted to future generations.

LETTER II.

Introduction of Christianity—Its effects—St. Paul, his calling and work—Obstacles to Christian progress—Christian idea of Education—Modified by circumstances—What early Christian Teachers did—How corruption originated—Establishment of High Schools—Neglect of the masses—Revulsion—Agitation—Controversy—Neander quoted—Uses of History—The Papacy—Its power and influence—The Reformation—Its effects actual and probable—Universities and Colleges—Brief historical sketch—Oxford—Cambridge—More recent Universities—Scotland—Ireland—Discovery of America—Its earliest institutions of Learning—Vast means of Superior Education in the United States—Shall Canada or Wesleyans be behind the age?—Discovery and Conquest of Canada—Early Jesuitism—Their missions and schools—Settlement of Upper Canada—Early Methodism—American Revolution—Canadian loyalty—The place and mission of Methodism.

The absence of religious truth and the prevalence of error necessarily combine to make any system of education under

such influences essentially defective. While, therefore, we render just praise to ancient philosophers for their learning, and their ardent efforts to propagate their views, it must be acknowledged that at the commencement of the Christian era there existed but little in the way of education that can be considered satisfactory, or that was really adapted to the wants of the masses. Then, and for long ages afterward, there was no provision for the moral culture of the multitudes. Schools of law and learning were established for privileged classes, but society in general was left to grovel in darkness, amidst debasing ignorance and injurious superstitions. The introduction of Christianity produced a moral revolution, subversive of Jewish prejudice and heathen philosophy. By its own intrinsic power and spiritual supremacy it was destined to refine the intellect of man, and create wants which it alone had resources to satisfy. When the sway of a deep religious conviction took Paul from the feet of Gamaliel and placed him at the feet of Jesus, it not only sanctified his learning, but it put in operation a principle which, while it lowered the pride of Grecian and Roman philosophers, was eminently fitted to elevate the degraded and suffering. The effects of Christianity, apart from the removal of philosophic error taught in the schools, were transcendentally thrilling. Athens and Rome felt their overpowering influence, and the wisdom of man was found to be foolishness with God; that the Lord of all was no respecter of persons was seen to embody no mere impracticable theory, but a profound principle of practicable importance; and St. Paul was appointed as the suitable agent for making it manifest through the wide range of his laborious travels. Had Christian truth and Christian charity met with no obstacles or impediments, they would have speedily subdued the pretensions of philosophic pride, and would have raised the masses to a position of intelligence and dignity which no secular power could have destroyed. But alas for human nature and social progress, the conceptions of greatness and prospective advancement, indigenous to Christianity as a system, were not permitted to take root and spread from land to land, but were repressed by pious ignorance or diverted by sad admixtures of heathen vanity and self-sufficiency.

Nevertheless, Christianity successfully sustained the conflict with antiquated systems of error, and the leading spirits of the Christian faith, to a certain extent, became the educators of

the people in the countries where they laboured, and at the times in which they flourished. The religion of Christ furnishes the true idea of human education, and originates the motives which stimulate to exertion. It recognizes the physical and secular wants of man, his natural tastes and instincts; but leads him up from all lower inclinations and aims to the summit of mental ambition and spiritual aspiration. It conducts from earth to heaven, enabling the subjects of its influence to perform well the duties of life, and anticipate a joyful immortality. This may be taken as an ideal of education. It will necessarily be modified by circumstances, and therefore in the early ages of Christianity we need not look for any such system of Universities, Academies and Common Schools as are found in the present times. It would be unreasonable to expect these amidst the conflicts of ages, and the shaking of national institutions. But this shaking "signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

It has been said that the first teachers of Christianity established no fixed institutions of education. They instructed men by preaching, but they were not likely to overlook the advantages that might arise from academical training and therefore availed themselves of existing institutions. With these advantages were mixed many evils, and some of the corruptions of Christianity itself may be traced to the schools of philosophy and secular learning which the Roman Emperors had established in the principal cities of the Empire. But in the ancient academies of science and law, we have the germ of the subsequent University system; and these were at an early period established in Europe, passing from Gaul and Germany to Britain, not by that particular designation, but substantially of the same nature. The great and destructive defect of these higher schools was not only in the fact that they were established without a comprehensive object, but that the common school did not exist. General education was neglected, and the masses left in secular ignorance, or could only be benefitted to a very limited extent; and it would be only natural if there came a terrible revulsion or direct opposition of the common people against institutions of learning. They were seen to be connected with idolatry, and supported by anti-Christian Emperors and a superstitious priesthood. Controversial fury raged through long and dreary years, and when the tide of political

events changed the relative importance of places, those who had frequented institutions of learning from various motives, were drawn or driven away; cities of great magnitude dwindled into insignificance; schools of philosophy were broken up, and their professional teachers were scattered abroad. It was a life and death struggle for centuries. Heathen teachers re-established their schools. As Neander expresses it, "The old man struggled everywhere against the new creation," and to this did the saying of Christ relate, "I come not to send peace upon the world, but a sword," the sword of the Spirit; "and history has fully verified this prophecy, in the workings of Christianity among mankind." Hence the persecutions that raged, and the convulsive efforts to exterminate the faith of Christ. Oppression yields sometimes on grounds of state policy. The feeble became strong and the strength would have endured, but for emasculating heresies and intestine strifes of Christian sects, whose opinions had been contaminated by scholastic associations. With our views of Christian truth and religious liberty, we can but lament the grievous position of Christian affairs as they existed for centuries. We would throw a veil over the dark ages, but for the instructive lessons to be gathered from the past. We may see where danger lies. It is in every departure from the truth of God. It lies in the inability of the masses to appreciate and use their natural rights, and still more danger is seen in the assumptions of unsanctified intelligence claiming dominion over the conscience of the multitude, leaving uninstructed the rising youth. Ignorance and vice predominate, and schools exist only to train the priesthood how to fetter the human judgment, and pervert the teachings of God. Melancholy picture this; but we must be true to history. When the Church became Papal, and while it continued so, education was misdirected and the mind maimed. Monastic institutions, numerous schools, extensive libraries, and missionary zeal contributed much toward the spread of Christian civilization, (if so we may then call it,) throughout Europe. Universities were established during the tenth century in various countries, and the Pope ratified their constitutions and statutes. They tended to the advancement of classical learning and general culture, but for many reasons they necessarily failed to realize the true idea of Christian education. Institutions of learning were stagnant reservoirs; not living fountains from whence flowed the waters of sanctified

truth. It may be admitted that learning and literature flourished during these dark ages, but they were employed not so much for the benefit of the masses of mankind, as for the purpose of enthralling the mind and binding the conscience of the people.

D'Aubigne has well said, "the priest-ridden world sighed for deliverance," and in due time the Reformation came. God had never left himself without witnesses, but now the power of man is broken, and the power of God asserted; and therefore also, "there is a visible quickening and expansion of all the powers, intellectual and moral." Schools of learning shall have and hold their proper place. By the reformation, mind is emancipated, and the human race hitherto slowly progressive, shall more swiftly reach the goal of freedom and rest. Our own age and our own country feel the beneficial effects of that and subsequent reformations. Perfection is not yet attained, but the world will not go back to the lower types and standards of manhood and of progress. Canada will guard well its privileges, and Wesleyan Methodists will sedulously watch over and nourish institutions which are eminently adapted to perpetuate and augment the good and the true.

It would lead us too far from our proposed aim, to give more than a very rapid survey of the general history of Colleges and Universities. What has already been stated will suffice to demonstrate that *they have always held an important place in the estimation of profound thinkers in every age and nation*. Heathen and Christian, Protestant and Catholic, all in their different positions, and with their widely varying views and opinions, have concurred in this—that it was necessary to establish, and to endow, high schools of learning. The internal history of many of these institutions even in Christian lands is very far from pleasing; but the principle and policy of sustaining them is not to be disputed. We merely refer to the early establishment of Universities in France, as for instance those of Bologna and Paris; their rapid spread throughout Europe, and their origin in England previous to the reformation. They increased in number afterward, and it was only for a season, amidst the convulsions and changes of society, that they were neglected or opposed. Such seemed to be their proper position, their natural relation to advancing civilization and social progress, that in times of peace, and after a deliberate review of the past and present, and considerations of the

future, they resume their headship in the work of education. From authentic sources we learn that the earliest charter of privileges to the University of Oxford as a corporation is said to be the 28th of Henry III., and the first charter granted to the University of Cambridge as a corporation is said to be the 15th of Henry III. In Huber's learned work on "The English Universities," the author says, "As early as the end of the ninth century, Oxford was the seat of a school of the highest intellectual cultivation then existing. By the end of the eleventh it had as good a title to be called a University as had that of Paris; whether we regard the quality of its studies, or its inward organization. Nothing of the kind can be shown of Cambridge till after the twelfth century had begun; but in the thirteenth she takes her place by the side of her elder sister." Something more than mere tradition connects the name of Alfred with the Oxonian schools, and he is justly celebrated as the friend of liberty and literature; a patron of learning and religion. But what a marvellous, eventful history these two great schools have had. Let us leave them for the present. In our own times we have seen the establishment and endowment of the University of Durham, and contemporary with that the University of London, which last *was to have been* the model of our own "National University." In Scotland, there are worthy of note, St. Andrew's, Glasgow, Aberdeen and Edinburgh. Ireland may well be proud of Dublin, and all have contributed to the national well-being, both morally and materially, and have become increasingly powerful and useful, through the invention of printing, and the consequent increase of general knowledge; and in connection with the multiplication of parochial and common schools.

The discovery and colonization of America is another grand link in the chain of providence, leading to prodigious results of an important character. Early in the history of America, institutions to promote learning were established. From Baird's History of Religion in America, we learn that "Harvard University was the first literary institution established in the United States. It was founded in 1636-8, eight years after Massachusetts Bay, and eighteen after Plymouth was first colonized; so that there were not many more than 5000 settlers at the time in all New England." "The second college founded in the United States was that of William and Mary,

at Williamsburgh, in Virginia, in 1693. The third was Yale College, founded in 1700." Others followed, so that at the present time there are more than 120 colleges of varied dimensions; upwards of 50 theological schools, about 20 law schools, and 40 medical schools, some of these three last connected with existing Universities, and others, separate institutions. Altogether producing a prodigious effect on the mind and morals of the United States. Should Canada be behind other lands in her ability to cultivate science and learning, and bring up her sons to usefulness and honour? Certainly not. Shall the Wesleyans of Canada be destitute of the means to train and educate their sons, to claim and occupy a fair share of the posts of honour, usefulness and emolument, which the country offers? No, we have a duty to perform, and our interests, and permanent progress are essentially identified with this duty.

One hundred years before the establishment of Harvard University, and about forty after Columbus landed in America, Jacques Cartier sailed from Europe for adventure and national conquest. In 1534 he circumnavigated Newfoundland. The next year he left St. Malo with three small ships. Before sailing he received the benediction of the Bishops in the cathedral, and with his band partook of the Holy Sacrament. They reached the Gulf of St. Lawrence and passed up the River, to the place now known as Montreal. At that time the locality and adjacent parts were called Hochelaga. With the French power came the Romish faith. At this time Luther had burned the Pope's Bull, and when Cartier came to this country, the great Reformer had published the whole Bible for the use of the people. To counteract his power and influence, Loyola projected, and soon after founded, the "Society of Jesus," or Jesuitism. French colonists formed settlements along the banks of the St. Lawrence. Priests and Jesuits are found in abundance, and the followers of Loyola carry out his designs, and formally establish schools of learning. Their history is interesting; but we pass on to 1759, when the conquest of Canada was achieved under the valiant Wolfe. In 1774, when great and dangerous concessions were made by England to the great Jesuit power, the English settlers dissatisfied with the French civil law, and hating seigniorial rights, removed westerly and founded Upper Canada. In the year when Legislatures were granted to each separate Province, John Wesley died, but

not before Wesley and Methodism had obtained a footing in Canada. Losce had preached the Word in 1790, and a Class was formed at that time, or in 1791. The influence of the great religious revival of the 18th century pervades all England at this date, and is also rapidly spreading throughout America. The Revolution there effected great ecclesiastical changes, and England had acknowledged the independence of the United States. Canada remained an integral part of the British Empire, and now rejoices and prospers under the Sovereign rule of Queen Victoria. As Wesleyans our position and duty cannot well be defined without a review of the history and progress of Methodism. Wesley and the system founded through his instrumentality, have a decisive place in the progress of British civilization, and it will be seen that they have had no small share of influence in producing and promoting educational reform.

LETTER III.

The condition of England in the early part of the eighteenth century—Data for a correct estimate—The Universities—Their influence and utility—Reform needed, how effected—Providential indications—The Wesley family—Their education—John Wesley's training providential—Methodism and its educational efforts—Their national effects—The Universities liberalized—The London University a necessity—The producing cause—Wesleyan and other affiliating Colleges—The Centenary year—The grand educational projects of the period—The position of English Wesleyans as Educators—They need a University—Dr. Dixon quoted—Dr. Rule's testimony—The Church in Canada—Our advantages—Our duty.

Jackson's Centenary volume opens with the following eloquent passage, "Few periods of British history are of deeper interest than the early part of the eighteenth century. The army under the command of the Duke of Marlborough, had gained a series of brilliant victories on the European Continent; and at home philosophy and polite learning flourished beyond all former example. The discoveries of Newton filled

the civilized world with astonishment; and the compositions of Addison, Steele, Swift, Pope, and others have secured for that period the name of the Augustan age of English literature. While these eminent men occupied the public attention, other agents were in a course of training, who were destined by Providence to achieve victories greater than Marlborough ever contemplated—victories over sin and brutal ignorance; and to produce changes in the state of society more profound, momentous, and extensive than the most polished writers have ever been able to effect. At the very time when patriots and politicians were fired with the military success of the great General of the age, and gentler spirits were charmed with the smooth numbers of Pope, and the graceful simplicity of Addison, Mrs. Wesley, at Epworth, in obscurity, poverty, and sorrow, by her prayers, example, and assiduous instructions was forming the character of her sons, two of whom were among the principal instruments of reviving Christianity in its primitive spirituality and power.”

In this singularly beautiful paragraph there are a multitude of important facts stated or implied. We notice the strange combination and contemporaneous existence of unprecedented mental culture in high places, with degrading sin and brutal ignorance among the lower orders; yea, and even among the cultivated classes, “Infidelity was extensively prevalent both in the form of downright blasphemy and of philosophical speculation;” while among the clergy there prevailed a withering coldness on all that savoured of spiritual godliness. A knowledge of the state of political opinion; the relation of the Church and State; the struggle between Papal notions and liberal views; the condition in which Popery and semi-Popery has always kept the common people; these, and other facts must be known and appreciated, in order to form a correct estimate of the nation in the beginning of the eighteenth century. If there were immorality and illiberality in the great governing institutions of the nation, there were preceding and producing causes. The political parliaments, ecclesiastical establishments, and University foundations, were all radically defective, judged by the standard *now* attained, or seen to be attainable; but they were what was *then* possible. Deplorable as is the picture, now and then cannot be measured by the same rule, without injustice to the mind of the past. Still more unjust to the present is the position of those who would

bring us back to the usages and principles of the past ages. An irreligious and irresponsible educational monopoly will be found more injurious to our national interests, than an educational monopoly allied to any theologic standard in which is embraced the sole infallibility of Holy Scripture. The deep degradation of the nation of the eighteenth century, is a fact admitted and deplored ; but it would have been worse and less likely ever to recover from it, if it had not been for the culture and influence of the great seats of learning in Britain. If these did not produce the effect which *now* we deem possible, let us take warning, for therein we discern the disastrous consequences of mere secular and philosophic attainments, without a sense of religious responsibility for their public use ; and considering that the Universities or at least most of the Colleges, were chiefly devoted to the preparation of the Clergy for an Established Church, we see the fearful effects of theologic culture pursued for secular and political ends. Spiritual and vital religion could be but little known ; the people remained in ignorance and sin ; no liberal system of general education existed ; and taking all these things into view, we agree with the few spiritually minded of those times, that the nation was on the verge of ruin. We do not admit that the Universities were more than partially responsible for this state of society ; but we claim for them an important position as furnishing the means of national redemption, and as giving the men of mind and power, whose influence for good was then felt, and whose learning and literature cannot be supplanted, but will be cherished and admired by the great and good of all ages. The very conditions of royal bounty and individual munificence, encircled many Colleges and Halls with a religious character of permanent utility, and though liable to disfiguration by political faction and theological narrowness, they were destined to survive all external changes, and will remain a blessing to the nation and the world.

We are accustomed to speak of the two Wesleys, John and Charles, as greatly indebted to their mother for their mental and moral training. And so they were ; but Mrs. Wesley herself was brought up under the care and tuition of Samuel Annesley, who received his education at Queen's College, Oxford, which he entered in 1635. John's father, Samuel, the rector of Epworth, received his education in youth, in Nonconformist academies, but when about 17, in 1684, he was admit-

ted of Exeter College, Oxford. His grandfather John, was entered of New Inn Hall, Oxford, at a period when that University could boast of a Goodwin, a Charnock, a Gale, a Howe, and which had, as Vice-Chancellor, Dr. John Owen. This John Wesley's piety was acknowledged and his learning remarkable. His father Bartholomew, our John's great-grandfather, was educated at one of the Universities, but there is not very clear evidence at which. Dr. Clarke thinks Oxford, and that he was born about 1595. So that of the Reformer Wesley, it is said with propriety, "that his ancestors appear respectable for learning, conspicuous for piety, and firmly attached to those views of Christianity which they had formed from the Sacred Scriptures." No Wesleyan should after this historic review depreciate learning, and we can scarcely think that any will fail to acknowledge that our own Wesley, of precious memory, was fitted by Providence for his distinguished place as a religious reformer by his high education and thorough scholarship, and that his learning and logical skill were as truly providential as his deliverance from the fire which destroyed his father's dwelling. True, the Universities needed reforming, but it is easy to perceive that the necessary permanent reform of these institutions could come only from without. A gradual change in the character and constitution of the nation must be effected. That absolutely necessary change has been brought about chiefly through the influence of Methodism, and now we live to see changes effected or proposed in the Universities themselves, which will promote the dignity of the nation, and increase the power of Methodism itself. All denominations are constrained to acknowledge the truth of the statement as to the efficiency of Methodism, for they have been largely benefitted by all the modifications and changes which have transpired, whether political, intellectual, or moral.

We trust the Wesleyans of Canada are sufficiently acquainted with the history of Methodism to render any detailed proof of those facts unnecessary. The present condition of England and of the world cannot be accounted for, without including and acknowledging Methodism as an element of power in our national progress. Mr. Smith in his summary of the history of Wesley and his times, declares what his ample volume demonstrates, that "Methodism devised, promoted, or brought into operation most of the agencies which distinguish modern Christianity." Among these agencies he notices education.

He says, "Education has been called the question of the day. But what person of that time gave it such prominence, and devoted to it such energy as Wesley did? Before he thought of building a chapel, he began the erection of a school. Before Raikes, or Bell, or Lancaster, entered upon their course of action, he made the education of children the object of his intense solicitude, and persevering effort. And throughout his life, day schools and Sunday schools were promoted by him with the most intense earnestness and anxiety." Nor can we omit Mr. Wesley's literary labours and efforts through the press, to remove the dreadful ignorance of the masses. He was the precursor in the work of preparing cheap books and tracts, and through the agency of himself and coadjutors, many were wide spread. Their Sunday school efforts showed the necessity for augmenting day schools. Seminaries sprang up in the land. The violent persecutions which raged against the truth, were subdued by the calm dignity and perseverance of Christian heroes, who laboured only for the public good. In subsequent times Mr. Wesley's successors, animated by the same spirit, continued his work of evangelization and national elevation. Schools increased all over the country, and there was a visible improvement in the character of the national Universities; a fact not to be forgotten. Educational associations are formed in different parts of the country, and the government make vigorous efforts to provide a national system of education. Meanwhile Methodism holds on her way, not without internal shocks and external opposition, but being of God it is not possible to destroy her. All through the first thirty years of the present century, the system becomes consolidated and developed, and more clearly do the leaders of the connexion discern the importance and necessity of schools of a superior grade for the proper training and religious culture of the youth of Methodism, in order to their retention in the body, and that thoroughly educated, they might occupy all these positions of honour and usefulness for which they might be qualified. The establishment of the London University must be considered as an outgrowth of increasing nonconformity, for whose intelligent piety, and scientific culture, no provision was found in the Universities of the establishment. Colleges affiliated with the London University, are increasing in number, and among these are the Wesleyan institutions at Sheffield and Taunton. The government system of education recognizes

the denominations as such, who may avail themselves of public aid, according to the work done, or proposed on acknowledged principles, and the Westminster Training Institution for Wesleyan Teachers, is one of the most magnificent and successful undertakings of modern times. The recent changes effected in the management of the ancient Universities, is an homage to religious liberty, and educational progress, the gradual, but certain result of that national prosperity and enlightened liberality which originated in the great revival of the eighteenth century. The Centenary year of Methodism, the grand issue of that grateful celebration must not be omitted in this review of facts. In that honourable movement the FIRST PLACE as an object of vital consequences to be attained, is assigned "To the erection and preparation of suitable premises for the accommodation of those Students, who *after satisfactory evidence obtained by the Conference*, as heretofore, of their sound conversion to God, their solid piety, and their Divine call to the Christian ministry, shall be received into the *Wesleyan Theological Institution*, whether such students be designed for Home or Missionary service." So generously did the Wesleyan Church respond to the call, that of the £216,000 freely offered to the Lord, £24,000 were appropriated to the Richmond Institution, £19,400 to that at Didsbury, and £26,000 were set apart for the "formation of a general endowment fund," while at the same time £5,000 was granted to the Wesleyan Educational Committee.

What we have thus set forth, represents, very inadequately what the Wesleyans of Britain are doing in the work of education. Under their circumstances, and with their convictions they are necessitated to educate denominationally. They receive State aid for educational purposes; none for their Theological Institutions. Their schools, common and superior, are open to all, but are conducted on strictly Christian principles. They are raising up a noble race of teachers, and the taught are counted by thousands. The intelligent piety of the connexion is increasing throughout the nation, and the schemes of Wesleyan education are felt to have an important bearing, not only on Wesleyan progress, but on national growth, and the material and moral development of the national resources of strength and power to bless the nations of the earth. Other denominations, and even the Established Church, emulate the exertions of our own body, so that secular education and reli-

gious culture are seen hand in hand. There is fulfilled the wish of the Wesleyan hymn,

“Unite the pair so long disjoined,
Knowledge and vital piety;
Learning and holiness combined,
And truth and love let all men see,
In those whom up to Thee we give,
Thine, wholly Thine, to die and live.”

In Canada we have what the Wesleyans of England need, a Wesleyan University. Victoria College is an institution indispensable and inseparable to our interests and progress as we design to show. Meanwhile let us cite the opinion of a venerated minister of the British Wesleyan body in reference to the necessity that is felt to exist for an English Wesleyan University. His words will have weight in Canada, for he was our President in 1848. Dr. Dixon argues for the establishment of a National College, in which the sons of Wesleyans may receive an University Education. In his sermon on the occasion of the death of the Rev. Thomas Galland, M.A., he eloquently remarks on the peculiar advantages that lamented minister derived from his connexion with Cambridge, and in a note observes, “The Methodist body will never do justice to themselves, or to the cause of religion in the world, until they establish a Seminary of learning for the youth of their people, by whatever name called, analogous in design and advantages with one of the National Universities. That is to give an education on the scale of universal truth at once literary, scientific, religious and national. We reiterate the latter *national*. The writer is most anxious to see the body with which he is himself connected free from sectarian bigotry, the animus of anti-national feeling; and to act as far as the nation is concerned, on broad English sentiments and principles, and toward religious bodies in a really catholic spirit. We must contemplate all our duties, interests, and institutions, under the impression that we *are* a Church of Christ. But a church cannot be merely spiritual, it has it's platform on earth, is associated with other churches; necessarily exists in civil society, and stands by the side of the institutions of the state; it is under great obligations in all these relations, and is bound to act on the principle of being *the friend of all, the enemy of none*. This being the case, it becomes our duty to form our institutions on

the principle above mentioned; and one of our wants, and that of the most pressing nature, is that of a University. If this cannot be provided, we may make up our minds to lose the elite of our youth. It is impossible to prevent young men of genius, athirst for knowledge, if possessed of property, to seek for themselves the means of gratifying their taste out of our own body, and it is equally impossible to prevent their entire alienation from us. We have been sowing the seeds of religion and knowledge for a century, but others in a great measure have reaped the harvest. In every period of our history the wealthy Methodists, and many of our Ministers, have been induced to send their sons to Oxford and Cambridge, some with a view to prepare them for the Ministry of the establishment, and others for civic employments. We have no right to find fault with this, while we are altogether without an educational institution competent to confer a scholarship in some respects at least, equal to any in the nation. The impression is deep in the mind of the author that nothing but a provision of the sort mentioned can possibly preserve the respectable youth of the body. Nay, more, the great probability is that the secessions of the class referred to, will be greatly augmented. Temptations and allurements are constantly being held out to young men of respectability, of high patronage, in case they will enter the Universities, preparatory to their obtaining orders in the Established Church. Nothing can so effectually check this as the existence of a University amongst ourselves. The beginning of such an enterprise may be surrounded with difficulties, and for some time be extremely imperfect in its organization, as well as limited in its operations. This must be the case with all new undertakings. Oxford and Cambridge did not spring into being at once; a first stone was laid, a first lesson given, a first endowment conferred. The present generation of Methodists have the means of taking the first step, if they choose. Whether the dangers attendant on sending their sons to Oxford, with the probability of their being indoctrinated with the Puseyite heresies, and ultimately swelling the ranks of Popery, will be sufficient to move them; or whether some other leaven of heterodoxy and apostacy must be waited for, it is difficult to say. But one thing is certain, namely, that if they refuse to take the precautionary measure of providing the best possible education amongst themselves, then their children will infallibly be alienated from the reli-

gious system which they have proved to be so beneficial to themselves."

"It is a matter of thankfulness that some steps have been taken in the right direction. The two branches of the Theological Institution for the education of the young ministers of the body, secure a theological training, which will have a powerful collateral as well as direct influence. The Sheffield Grammar School, (now a College) and the one recently established at Taunton, are also movements of great promise. It is indeed the natural order of things, that a church which has had to create its own *status* in these respects, should be obliged to labour long in the drudgery of preparing themselves and their people for a wider field. The time has now come when this should be attempted."

These wise suggestions were uttered by Dr. Dixon in 1843, seventeen years ago. In 1846, the Rev. Dr. Rule published a small work on Methodism, unsurpassed for its clearness of style, its independent liberality, and its noble Catholic sentiments. The work is entitled, "Wesleyan Methodism regarded as the system of a Christian Church." Dr. Rule when writing on the "Institutions" of Methodism, refers to those of an educational character, and says, "our more affluent members have begun to follow this example, by erecting extensive, not to say magnificent institutions, where their sons are prepared for the sphere of life in which they expect to move hereafter, and during the prosecution of their studies, have the full advantage of pastoral oversight and care. Wesley College, at Sheffield, takes the lead at present, and promises to be worthy of the name it bears. The students graduate in the University of London; but the author hopes, and he thinks that the same hope is becoming general, that *we shall soon have in England a University of our own*. Our destitution in this respect cannot but be acknowledged and lamented."

Since the time when the above sentiments were promulgated, the educational work of Methodism has vastly increased, and facilities for University honors and degrees have most wonderfully opened to Wesleyans and others, but it may yet be questioned whether any such changes have been effected as to render unnecessary a thorough Wesleyan University, on the basis of liberality and nationality which the worthy Doctors suggest. As to ourselves in Canada, such a University we have. The encumbrances of a church establishment in Canada through

Wesleyan watchfulness were early prevented, but it remains to be seen whether our free and Christian College shall receive that support which it deserves, and to which it has just claims. *It must be sustained vigorously and promptly.*

LETTER IV.

Canadian progress—Chief Justice Robinson quoted—Usefulness of the early Methodist preachers—Defended by House of Assembly, 1828—Increase of population—General prosperity—Methodism—Its growth—Increase—Extent—Connexional responsibility—Church completeness—On a par with any—A power in the State—What is the State—What our relations to it—Obligations of the Church—Education of the State one of its duties—Benefits considered reciprocated—Power gained—Used for the good of the State—Our College indispensable—Our work connexional for general advantage—What next?

The proceedings and success of Canadians at the Great Exhibition in England in 1851, and at a similar Industrial Exposition in Paris in 1855, may be regarded as events of great importance to this country. Canada became better known in every respect, and when known was regarded as a country destined to achieve for itself a prosperity unprecedented, and shortly to attain a position of eminence among the nations of the earth. Without those causes of sudden growth which existed in Australia and California, Canada has attained a population and wealth most extraordinary. In the decennial period between 1841 and 1851, the numerical increase in the two provinces was 69 per cent., Upper Canada itself increasing 104 per cent. The wealth of the provinces has augmented in a still greater ratio. No candid person can review the past without astonishment and gratitude. In 1840 Chief Justice Robinson said:—"There are people in Upper Canada still living, who saw it when it contained not a cultivated farm nor any white inhabitants, but a few fur-traders and soldiers, and perhaps ten or a dozen French families on the south side of the Detroit River. I can myself remember when its population was estimated at less than 30,000; in 1812 it was supposed to

be about 70,000; in 1822, 130,000; and in 1837 the census showed a population of 396,000; but all the townships were not then returned. The number I suppose to amount now to something between 450,000, and 500,000." The years between 1820 and 1840 were eventful years in many respects. It was during that period that a great struggle occurred between the abettors of prelatical dominancy and the friends of civil and religious liberty. An attempt was made to settle a religious establishment on the country either by force or fraud, and the most egregious misrepresentations were made to the crown and government of England with a view to depreciate the character and standing of Ministers called *Dissenters*, and of the Methodist Ministers in particular. There were of us in that day men well qualified to defend the character and conduct of their brethren, but probably the best defence of the Methodist Ministry was published by the Upper Canada House of Assembly in 1828, which had, by a vote of 22 to 8, adopted the Report of the Select Committee appointed to investigate the question at issue. The report says:—"To the disinterested and indefatigable exertions of these pious men, this Province owes much. At an early period of its history, when it was thinly settled, and its inhabitants were scattered through the wilderness, and *destitute of all other means of religious instruction*, these Ministers of the Gospel, animated by Christian zeal and benevolence, at the sacrifice of health, interest, and comfort, carried among the people the blessings and sanctions of our holy religion. Their influence and instruction, far from having, (as is represented in the letter of Dr. Strachan) a tendency hostile to our institutions, have been conducive, in a degree which cannot be easily estimated, to the reformation of their hearers from licentiousness, and the diffusion of correct morals, the foundation of all sound loyalty and social order." If the Methodists had not succeeded in this struggle for liberty, liberty not for themselves only, but also for all classes and sects, who can conjecture the mischief and misery that must have ensued? The anarchy and jealousy would have been intolerable and ruinous to the best interests of the country. The position taken by the Wesleyan Conference was a scriptural and loyal one. The course pursued opened the portals of the country to thousands, who, weary of the burdens of an Establishment, could find in Canada a home of freedom, and a church of liberty. Thousands since born in the land have been

brought to the knowlege of the truth. The extension of the cultivated parts of the province, and the spreading out of new townships have found Wesleyan Ministers true to their Christian instincts, and ready everywhere to unfurl the banner of the cross, and encourage the toiling woodsman in his conquests over the forests of the land. We may admit without hesitation or jealousy what other churches have done, but we claim for the Methodist Ministry and people a chief agency in producing our present national prosperity.

We recur once more to the progress of Upper Canada. The population in 1851 was 952,000; what it now is cannot be stated with accuracy, but is probably about 1,500,000. Few persons only can take in at one view the true condition of this great and growing country, and its comparative progress. The number of children attending our common schools in 1858, exceeded the whole population of 1832 by nearly 28,000. The school-houses of Upper Canada in 1860 would contain the whole population of 1834, a fact which contains something more than the mere numerical increase of 26 years. Four of our principal Canadian cities now contain a larger aggregate population than was spread over the whole of Upper Canada in 1830. That the people have been industrious and economical is proved by amazing accumulation of property—augmented exports and imports—vast improvements in modes of inter-communication and international intercourse—and in the unlimited resources at our command for the profitable employment of capital. The general order and contentment which prevail, are the fruit of our religious institutions; but they also show that the people of Canada know how to appreciate and use their political rights; and the municipal institutions which are the glory of our land, and which serve to bring into active service the growing intelligence of a self-governing people. Our valuable school-system employs some of the best talent in the land, and creates both the demand for and supply of the best materials of good government among an intelligent population.

The character and mission of Methodism as described in the report of the Select Committee of the House of Assembly in 1828, has been justified and verified from that date to the present time. Many of the pioneers of evangelical Christianity now rest from their labours; but their places have been occupied by others animated with the same spirit of zeal and love, and the statistics of our connexion afford ample evidence of

steady progress in numbers, piety, and intelligence. At the Conference in 1830, there were 62 travelling preachers, and 11,348 members. In 1840, there were 16,354 members, and including the supernumeraries there were 112 preachers. In 1850 the number of members under the care of the Canada Conference was 25,042, and the number of ministers not including the supernumeraries, 154. In 1860, our members will probably number 55,000, and the staff of effective ministers will be over 400. The Canada Conference now includes not only Western Canada, but also the Eastern Canada District, the Hudson's Bay Territory, and the new colony of British Columbia; its ministers and missionaries spreading over a larger area of the habitable globe than those of any other Conference in the world of its age. There are in Canada several thousand Methodists not connected with the Canada Conference; these may at some distant day form a closer fellowship with us; for although at least partially antagonistic, they are nevertheless proclaiming the same doctrines, and are governed substantially by the same discipline.

Taking the membership of our body at 50,000, there cannot be less than 300,000 more or less under our influence, or subject to our teaching. A mighty host, involving great responsibilities on both sides. The ministers and members cannot too closely consider these responsibilities. They are manifold, and permeate the whole of our relations to society, to our families, to other churches, and to all men. We have cited evidences of national progress; it is with honest emotions of gratitude that the writer affirms, to Wesleyan Methodism Canada owes much of its external safety and internal prosperity. Every year the position of the body becomes more and more important. The power of the municipalities, the electoral franchise more widely diffused, the school system in all its ramifications and practical operations, all the functions of social and general government, require the continued sway of moral and religious principles, and the controlling influence of superior education. Our exertions for the public good have materially tended toward the attainment of the position we nationally occupy, and we take our share of the advantages arising from general prosperity. We have "preached righteousness," and it is righteousness which exalteth a nation. In the discharge of duty, we have accumulated power, and we have to consider how best to employ our talent for the conservation of what is

good—the repression of evil, and for the advancement of our connexional interests.

For, consider further, Methodism is not in its infancy. Compared with what it may become, it is diminutive; but it will always possess the vigour and elasticity of youth, combined with the firmness and experience of age. We have all the scripturally constituent parts of a complete Church of Christ. Our prudential regulations are sufficient for all present purposes, and there are but few amongst us who would wish to propose any organic changes in the constitution of the Church. We are prepared and equipped for a continuous warfare against the Satanic empire, and to build up a glorious superstructure of moral beauty and Christian symmetry. The Methodism of Canada is an experiment, it is a success. It is a fact to be looked at and acknowledged, if not admired. It crouches not before earthly powers, asking leave to live and speak. It claims equal rights and privileges with others, and stands on a par with any other church. Methodism is a power in the state, and although strictly spiritual in its organization, cannot divest itself of material and secular relations. The religion of the country is the soul of the country, but as the soul of man acts through a physical organization, so our religion in its power and authority operates for the good of the country through our political and educational institutions. The Church and state cannot safely be disconnected; they have separate and distinct functions, but they have mutual relations, and proceed together most harmoniously for the good of the whole, when each understands and honestly performs its separate duties. If it be asked what we mean by the State, we answer in the words of Whewell, “By the state we mean the community, as the source of the reality of rights. The State implies a collection or aggregation of men; but it is not a mere collection, like a herd of cattle, in which there are no rights. The State implies society; but not a voluntary association; for the State is a necessary society; man cannot exist out of such a society. The State implies rulers and government; but the rulers and the government are not the State; for the State may change its rulers and mode of government, and yet remain the same State. The State implies laws; but the State is not the laws; it is the origin and enforcer of the laws; it is the being whose mind and voice the laws are.” And further, Whewell observes, “Since the State is thus a moral agent, we may apply to it the

rules of duty and the doctrines of morality, which we have already established. The State has its duties; duties of truth and justice as all agree." "And, as the condition of other duties being performed, the moral education of its citizens, and consequently of itself, is a duty of the State. It is its duty to establish in the minds of its children, and to unfold more and more into constant and progressive operation, the moral ideas of benevolence, justice, truth, purity, and order." "Thus moral progress is the duty of States, as well as of individuals. States, like individuals, have a continuous existence; a series of purposes and actions; a connected course of being; *a life*. During this life, it is their duty to conform their being more and more to the moral ideas; and this duty extends to all their actions, and all times of their actions." Due reflection on these points will serve to show why we speak of Methodism as a power in the State, and hence also may be discerned the utility of Methodism, in promoting the moral cultivation of the State. It has duties of its own in the State, and towards the State. Having all the functions of a Church, it has all the obligations of a church. These it regards and fulfils in part by the cordial support it may give to an educational system which the State provides, and which recognizes the moral sanctions of the divine law. But Methodism, in its corporate capacity is bound to make provision for the culture of its youth in the highest sense, that according to the views entertained of personal duty and moral responsibility, they may fulfil those duties, and occupy those offices in the State, for which they may become qualified. The Methodist who decries human learning, and repudiates superior education or the body as such, would denude the system of its power, and exclude its children from the occupation of positions of usefulness and honour in the State. On the other hand, we aver that the prosperity of the State which flows from Methodism should flow to Methodism, and through Methodism to the whole body politic. Such an institution, therefore, as Victoria College cannot be dispensed with. It must be upheld; by voluntary effort of the body exclusively, if that be the policy of the State; but if the policy of the State combines voluntary effort and public support, then they are justly entitled to an equitable share of any State appropriation set apart for the purposes of superior education, who provide the means of a thorough literary training for all, irrespective of creed,

which, nevertheless, meets the wishes of those who prefer denominational supervision. This last is not the aim of our argument, but rather, as we have said, to awaken in our own people a sense of responsibility in reference to collegiate training as one of the essentials in the progress and permanency of Wesleyan Methodism. The writer is deeply convinced that the present time and events may be considered a *crisis* in our denominational history. We must do our own work in our own way. It must not be left to others. As the Rev. Jonathan Crowther has well observed on a similar subject, "with the prospect, which it will be wise on our part to consider, that the *work thus done by others in our stead* will be done *at an expense to ourselves*, which, to say the very least of it, will not be likely to leave any *balance in our favour*;"—with such a prospect of loss, what ought the Methodist Church to do? We shall answer shortly; but in the meantime, let us review what our fathers and brethren have done, and consider the principles on which they established Victoria College.

LETTER V.

Upper Canada Academy, when founded, and why—Its necessity—Fundamental principles—Conference action—The Academy opened—Its progressive usefulness—Great changes in the country—Educational advancement—Reasons for the change from an "Academy" to a "College"—Justified and defended—The educational principles of the Canada Conference vindicated.

Although our notices of the history of Methodism in England and in China have been exceedingly brief, sufficient evidence has therein been adduced to show its bearing on the general progress and educational advancement of both countries. We design in this paper more particularly to direct attention to the special efforts of the Canada Conference in providing the means of superior education, and to state some of the reasons which, in our opinion, justify the course which has been pursued.

It is scarcely possible to overrate the wisdom and policy of the Conference in its project to establish "Upper Canada Academy;" nor can we withhold a warm tribute of gratitude

to the ministers and friends of that period, who courageously met and overcame so many difficulties, and were ready to make so many sacrifices for the attainment of their laudable purpose. If with our present organization and various facilities of intercourse we have to contend with hindrances, what must have been the case thirty years ago? Review the facts already adduced, in reference to the population of Canada, and the Methodism of Canada in 1830, and then judge of the sagacity and christian zeal of those who in 'hard times' laid the foundation of a high academy *for the youth of both sexes*, and who persevered until they completed the superstructure, and honourably commenced their career of usefulness. The Grammar Schools of that time were few and far between, and many of them were in the hands, or under the control of persons who were exclusive in their views; there were very few private seminaries, and most of these were only local in their benefits. There was a necessity for a good and trustworthy academy, which should be established on Christian principles, accessible to all of every creed. Common sense alone is necessary to perceive the propriety of denominational supervision and responsibility for such an institution; and common honesty will admit, that the Methodists, considering their character, numbers, usefulness, patriotism, and zeal, were worthy of confidence and patronage.

Preliminary steps had been previously taken, but at the Conference of 1830, a constitution was adopted for the "Upper Canada Academy," and a Committee appointed to 'fix the location.' In the Pastoral Address of that year, the subject is urged upon the attention of the Church. The manner in which that is done must commend itself to the hearty approval of the present generation. The Conference clearly defines the nature and purpose of its educational scheme. Mention is made of a few 'important *auxiliaries to the cause of religion*, which deserve serious attention as well as zealous support and encouragement.' Among these is a *seminary of education*, where youth may be trained up in the knowledge and obedience of God, and at the same time be faithfully instructed in the various branches of human learning, which the present state of society renders essentially necessary, in order to respectability and usefulness, and for the proper and successful discharge of the duties of the different stations of life to which Providence may call them. The plan of this institution will

be laid before you; and we hope and pray that it may meet the warm and liberal support of all our brethren, and of all who feel friendly to the promotion of education among the youthful part of our population.' No record of progress appears in the printed Minutes of 1831, but in 1832 it was resolved, 'That this Conference recommend to its members, and to their brethren the local preachers, to appropriate during the ensuing four years such fees as they may receive for the celebration of matrimony, to the erection and use of the Upper Canada Academy.' Considering the scanty allowances and many pecuniary deficiencies of those times, the proposition was thoroughly Christian and patriotic, worthy of our pioneer fathers and brethren. The discussions and decisions which led to the first union with the British Conference commenced this year and terminated in 1833, but the great work of providing suitable means for the literary culture of our youth was vigorously prosecuted, and the sentiments of the Conference were more fully developed in the Pastoral Address of 1835. In that valuable document it is said 'Special attention should be directed to the *religious instruction* of the rising generation—a most important duty, too much neglected. Among the youth of our country are its *future magistrates, judges, and pastors*. 'Inseparably connected with the religious instruction of your children stands their literary education. Education to the mind is what strength is to the body; it is its power to do good or evil; for 'knowledge is power.' To furnish the means of education to the rising generation, and especially to the youth of our own Connexion, we therefore consider our duty as a Christian ministry. In this we imitate the example of the venerable Wesley, as well as the prophets of the Bible and the fathers of the Church; and in this important branch of duty we entreat your active and combined co-operation. We are happy to be able to say that the buildings for the Upper Canada Academy are nearly completed. We trust the institution will soon be open for the reception of pupils. We believe it will be the means of educating many who will become school teachers themselves, as well as of imparting a solid education, *upon religious principles*, to very many youths of the province, especially of our own Connexion.' After the 'Academy' was opened, and its work fairly begun, the Conference embodies its convictions in language yet more definite and impressive. The Pastoral Address of 1837 says, 'It is perhaps

hardly necessary for us to remind you of the vast importance of the Upper Canada Academy, both *as it respects the Church* and the *general interests of the community*. The prosperity of this institution especially involves the character of our church, *is closely allied with our permanent advancement*, and is essential to our exerting that influence over the public mind, which interest and duty alike impel us to obtain and to cherish. This institution, we are happy to say, is rapidly and justly rising in the public estimation; and while you consider the subject of education in general to be one of great importance, you no doubt feel with us a peculiar interest in promoting it through this medium.' In subsequent Pastoral Addresses gratifying statements are made of the success of the institution, and the peculiar blessings of a spiritual nature which God had graciously bestowed.

During the years of its existence as an Academy, it accomplished much good, gave a sound education on a religious basis to hundreds of youth of both sexes. Meanwhile the country is rapidly rising in importance, having survived the shocks of political agitation and rebellion. As after a thunder storm the atmosphere becomes purer, so in Canada sounder principles of constitutional government are brought into operation, and with these a more clearly defined and extended system of Common School Education. These measures of government did not render unnecessary the means of superior education which had been provided by the wisdom and liberality of the Methodist Church; but it did appear expedient to enlarge the plan and purpose of the institution, which while it should maintain its religious and denominational character, should also advance its standards of literary culture, and possess the power of conferring degrees. After due deliberation, the institution was incorporated under the name and style of 'VICTORIA COLLEGE,' with the usual powers and privileges of a College; thus providing for our youth within our own native or adopted country, all the facilities of both a liberal and English education.' At the time when this change was effected, some doubts might have been entertained as to its propriety, for although great improvements had been effected in the public system of general education, it was still imperfect and untried. Since then, however, extraordinary progress has been made, and the numerous grammar schools of the country possess a standard and means of education equal to that of the "Upper Canada Academy," and

therefore whatever doubts might once have been held in respect to the change effected, most people will now accept it, as evincing great foresight and profound wisdom. Independent of general educational progress, there were other reasons for the change, existing in the defective collegiate arrangements of the country; nor are these reasons enfeebled, but rather increased by all the legislation of past years.

The Canada Conference has uniformly and consistently maintained the principle that education to be truly beneficial and permanently useful, must be associated with the knowledge of God as revealed in the Christian religion. It has expounded and enforced the ideal of an orthodox Christian Education. It was so in the original scheme for the establishment of the Upper Canada Academy, and is exhibited with equal force in all proceedings relating to the University of Victoria College. The Conference can never diverge from its Christian programme. But that involves the necessity of denominational control. Where there are diversities of religious opinion expressed in denominational standards, it is impossible that there should be unanimity of sentiment as the practical application of educational theories. All who acknowledge the authority and inspiration of Holy Scripture, may concur in accepting a general scheme of education established on that basis, because the youth brought up under its operation, do for the most part remain under parental and pastoral oversight, and have the benefit of denominational Sabbath Schools. But when the question of superior education in College Halls for University degrees is touched, it is quite obvious that the teaching, to be Christian, must be denominational or under the control of some responsible religious body, for the simple reason that the aggregate Christianity of the country is embodied in the various Christian sects, all having equal rights as to their sentiments and modes of operation, and all being convinced that as Churches they are under a Scriptural bond to make provision for a complete education of youth, to fit them for the efficient discharge of those duties to which they may in the Providence of God be called. To banish religious exercises and the moral lessons of Scripture from College halls, is a renunciation of God's authority over the human mind, and is at the same time baneful in its influence on the soul, because it is religious truth received, which gives freedom to mental action, and promotes intellectual culture.

Assuming for the present argument that a Government or a Parliament should control educational funds, then the rights of persons, who are careless about Christianity and who prefer *no-religion* in colleges, may be respected, although they constitute a small minority in the state; but it is a sad perversion of power on the part of those who are the organs of the state, and who legislate for the state, to repudiate the opinions and claims of nineteen twentieths of those who constitute the state. Yielding to the senseless dread of sectarianism, the Christian religion is practically abolished, and finds lodgement in the mind, only by accident or by some process external to the system. This accidental alliance of Christianity with Education has never been the policy of the Wesleyan Conference in Canada. They believe in Christian education, and being persuaded that Wesleyan Methodism is a true and efficient exponent of Christianity, they deeply feel that upon them rests the responsibility of sustaining at least one University and College in the fullest sense Christian, open to all, but with the distinct proclamation of its Wesleyan type. This course has had the high sanction of the Parent Conference. In 1837 the address of that body contained this weighty paragraph. ‘Your anxiety to promote the religious education of your youth, and the noble efforts you have made for the accomplishment of your wishes, are highly honourable to you and gratifying to us. We cannot, however, too strongly express our opinion of the absolute necessity of maintaining *the strictly religious and Wesleyan character* of all your literary institutions. You are, doubtless, with us, convinced that the real and permanent advantages of education depend in a great degree upon its association with sound, moral, and *decidedly Christian* principles; and we trust you will recognize this very necessary connexion in all your academical arrangements.’ The American General Conference of 1840 addressed similar sentiments to our Conference, and these are published in the minutes of 1841. A brief quotation, with such influence as is connected with the names of the Bishops, Roberts, Soule, Hedding, Andrew, Waugh, and Morris, cannot be considered out of place here. The address says, ‘The cause of education, over which, as a church, we had too long slumbered, has more recently engaged our particular attention. Convinced, as we are, that sanctified learning is the handmaid of religion, and that it is deservedly ranked among the most efficient instrumentalities of moral and

religious improvement we have taken it under our supervision in no less than twelve Collegiate and thirty Academic Institutions, (since largely increased) the management of which has become so *interwoven with the great plan of our itinerancy*, as to form a prominent feature of its very organization.'

LETTER VI.

Denominational Colleges—Only sound theory—Dr. Thomson, of Ohio, quoted—The Girard College—Quotation from Mr. Girard's will—The Montreal Witness quoted—Daniel Webster's argument—His opinion—Bigots and sceptics cry Sectarianism—General inference as to the duty of the Conference.—NOTE, Dr. Ryerson quoted.

The course pursued by the Conference in establishing the Upper Canada Academy, and subsequently in obtaining an University charter must commend itself to the Church and to the whole community. But more especially will all approve of the decidedly religious character of the institution. Its avowed Wesleyanism, as to responsibility and supervision, has secured for it public confidence and support. A religious institution *must* in the nature of the case be denominational, and those institutions of learning whose projectors shall discard religion as an essential element of education, will be found, not only untrustworthy, but most certain to fail. Victoria College stands upon *the right foundation*, as to its religious character. If any persons of our church feel any sensation of pain or emotion of fear when it is declared to be a Methodist College, we candidly confess that we have no sympathy with such feelings. We are proud to claim Victoria College as a Wesleyan Institution, and challenge proof that it has ever been other than Christian and Catholic. In this the Conference has no change to make. We are doing a great work for the whole community on the principles of universal Christian Charity. We are not, and never have been *sectarian* in the offensive sense of that term. Every member of the Conference or of the Church in defending the College might very honestly appropriate the language of Dr. Thompson, of Ohio, used by him in one of his most valuable educational essays;—thus—'I could put up,'

cries one, 'with a *religious* college, but not a *sectarian* one.' 'Sectarianism I abhor as much as any man; it is a brainless, heartless monster, begotten of ignorance and pride. I wish it were dead. There is no ground for it in the Scriptures. It is at war with both the law and the gospel. If I were to preach against it, I would make the whole New Testament my text. It cannot live in the presence of Jesus, whose spirit and conduct, whose parables and prayers, whose law of love, and death of agony, all speak, through and through, of universal and impartial benevolence. But we must distinguish between a sectarian and merely denominational institution. The one is set up merely to promote the interest of the sect, and it shuts out all who are not of that sect, or will not submit to the machinery judged necessary to make them so. The other is set up for the benefit of all who choose to avail themselves of it, and without requiring a conformity to any thing more than reasonable regulations for their education and government. It is instituted by a particular denomination as a matter of convenience. It demonstrates her willingness to do her share in the great work of Christian education, and provokes sister Churches to do likewise. In this way the energies of the whole church can be best brought out and applied, and her children can be committed to her educators with the greatest confidence. The fact that a seminary is under the sanction and control of a certain respectable ecclesiastical body, gives the assurance that it will be well managed and sustained, and thus attach to it a patronage, and secure to it a permanence which no college, controlled by a merely local corporation, however excellent, could command.' So wrote one of the wisest and best of America's educators, and the spirit and principles therein defended have always governed the decisions of our Conference in relation to superior education.

It will be in the recollection of many that when the conditions of Mr. Girard's bequest for the institution and endowment of a college in Philadelphia were published, a thrill of horror was experienced by every right-minded person in this country as well as in the United States. The testator said, 'I enjoin and enquire that no ecclesiastic, missionary, or minister of any sect whatever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor within the premises appropriated to the purposes of the said college.'

When the institution thus bound was opened in 1847, the *Montreal Witness* contemplated it with distrust, and gave it the heavy stamp of its disapprobation. But what is remarkable, the *Witness* regarded Mr. Girard's plan, and a Government plan without religion as substantially similar. The editor asks, 'What difference is there between Mr. Girard's plan and a State system, which excludes religion?' Of course there is no difference in principle, and any college without the religious element as a part of its daily duty must be viewed with suspicion. We do therefore most cheerfully subscribe to the opinion of the *Witness* when the editor thus affirms in January 1847, 'That all *education should be conducted by converted men*; and that the SUPERVISION OF THE EVANGELICAL CHURCHES *is the best guarantee for the character of its teachers.*' Who can account for the present bitter opposition of the *Witness* to Wesleyan education? Are we not Evangelical?

Daniel Webster was seldom more eloquent than when he denounced the conditions of Mr. Girard's will, as a shameful and unwarranted attack upon the ministers of the several churches, as a violation of Christian principles, and contrary to the spirit of the laws. The great orator and statesman maintained that the bequest could not be received as a charity. He said 'I do say, and do insist, that there is no such thing in the history of human law, as charity—a school of instruction of children from which the Christian religion and Christian teachers are excluded as unsafe and unworthy intruders. Such a scheme is deprived of that which enters into the very essence of human benevolence, when that benevolence contemplates the instruction, that is to say, *religious knowledge*, connected with human knowledge.' 'It is idle, it is a mockery, and an insult to common sense, to maintain that a school for the instruction of youth, from which Christian instruction by Christian teachers is sedulously and vigorously shut out, is not *deistical and infidel* both in its purpose and tendency. I insist, therefore, that this plan of education is in this respect, derogatory to Christianity, in opposition to it, and calculated to subvert or to supersede it.' Take another sentence in defence of our own practice and principles: 'Would not a prudent father *rather* send his child where he could get instruction under any form of the Christian religion, than where he could get none at all? There are many instances of institutions, professing one leading creed, *educating youths* of

different sects. The Baptist College in Rhode Island receives and educates youths of all religious sects, and all beliefs. The colleges all over New England differ in certain minor points of belief, and yet that is held as no ground for excluding the youth with other forms of belief, and other religious views and sentiments. So with the Methodists, and other denominations.' There was great sensation in the Supreme Court of the United States when Daniel Webster concluded his great speech of three days. We cannot quote the whole peroration, but we will not omit a few sentences, they are worth studying in these times of error and misrepresentation. He said 'I look for *no good whatever* from the establishment of this school, this college, this scheme, this experiment of an education in "practical morality, unblessed with the influences of religion!" In my opinion, if Mr. Girard had given years to the study of a mode by which he could dispose of his vast fortune so that *no good* could arise to the general *cause of charity*, *no good* to the general cause of learning, no good to human society, and which should be most productive of protracted struggles, troubles, and difficulties, in the popular councils of a great city, he could not so effectually have attained that result as he has by this devise now before the Court.' 'I believe that this plan, this *scheme*, was unblessed in all its purposes, and in all its original plans! Unwise in all its frame and theory; while it lives, it will live an annoyed and troubled life, and leave an unblessed memory when it dies! If I could persuade myself that this court would come to such a decision as in my opinion, the *public good and the law requires*, and if I could believe that any humble effort of my own had contributed in the least to lead to such a result; I should deem it *the crowning mercy of my professional life.*'

We have before us a mass of witnesses, united in their testimony as to the absolute importance of establishing colleges on a religious basis, and that to be such they must be under denominational supervision. We shall cite no more at the present time. Sufficient has been said to show what the Canada Conference has done, and that what it has done accords with the practice of the Wesleyan Church throughout the world, agrees with the plans of other Christian churches in all lands, and is justified by the opinion of the wisest statesmen, as well as being demanded by the necessities of our own denomination. The Conference has every reason to expect support from the

church and friends of Methodism, in seeking to promote the efficacy of the College. Bigots and sceptics originate the cry of 'sectarianism,' and create a suspicion of the unveracity of all religious profession, by denouncing sects and lauding indifference. There is no soundness in the pretensions and theories of non-religious educators. Our policy is a scriptural and substantial one, and we may confidently go before the country after the fullest discussion, and ask the co-operation of the connexion for the sustentation, enlargement and endowment of the University of Victoria College.

NOTE.—The subject of denominational Colleges; their relation to the State, and their rights to public aid in addition to their voluntary effort, has never been better explained and defended than in the letter to the Hon. Francis Hincks, by the Chief Superintendent of Education for Upper Canada. No sufficient reply can ever be made to the following argument :

"This view appears to me so irresistibly conclusive, that I will not enlarge upon it; but will advert for a moment to two objections which may be made to the proposed system of aiding denominational colleges. The one objection is, that you are thereby endowing sectarianism. This oft repeated objection is only a superficial fallacy—a fallacy consisting of a mere play upon words. Now to endow sectarianism is a very different thing from aiding sectarians to do what is promotive of the interests of all classes of society. If a legislative grant were made to a benevolent society of the Church of England, or Rome, or the Presbyterian, Wesleyan, or Baptist Church, to relieve sick and pauper immigrants, would it be endowing sectarianism, or employing the already organized agency of a sect to promote a public object? The grants to denominational colleges are not to support those who are preaching sectarianism, and for the purpose of teaching it; but supporting those who indeed hold and act upon the doctrines of some sect, yet supporting them as teachers of the English and other languages, Mathematics, Philosophy, &c., in which there is no religious, nor political sectarianism. It is true the religious persuasion whose college may be thus aided, may and probably will derive advantage from any contribution or grant which may increase its efficiency; but that advantage is chiefly indirect and remote. So may a religious body derive some advantage from any College which affords facilities for the education of youth, or from a government or laws which facilitate its labours. There are also two facts involved in the question which cannot be overlooked; the one is, that the denomination whose college may be aided, has largely contributed to the same object, and assumes all the responsibility and labour of carrying it into effect. The second is, that the religious sects are the only actual and probable agencies in inculcating and maintaining the Christian morals of

the country, and without which the country would be without the first elements of civilization and in a state of anarchy if not barbarism. These facts the projector cannot deny, though he may seek to suppress them. The real question for the consideration of the statesman and philanthropist is, in what way can each thousand pounds, or each pound of the largest University Fund, be made instrumental in educating the largest number of youth in the higher branches of education, with the best preventatives against impairing or endangering their morals? This is the great object with which the statesman has to do; and if in promoting this object in the most efficient and economical manner for the general welfare, some advantage should fall to the agency employed, it remains for the objector to show that such incidental advantage, for so great a public benefit, and so much labour, would be a calamity to be dreaded."

LETTER VII.

Definition of Terms—Standards of Matriculation—Self-Education honourable—Does not supersede Colleges—Education a Public Advantage—Should be available for all classes, especially the poorer—The Self-Educated Men of Methodism—God may raise up more—But requires the use of proper means—What these should be—General Benefits of Superior Education.

In the general title to these articles we have used the words "Superior Education," as expressive of our views of the design of Collegiate training for the attainment of University degrees. The phrase "Liberal Education" has been employed by others, doubtless as comprehending substantially the same ideas. Perhaps taken together they convey the most correct notion to a disciplined mind of the quality and quantity of the literary materials which constitute the means of education in its highest and best sense. As far as we have been able to investigate the subject, there is found a general agreement in Universities as to a standard of matriculation. Candidates must pass an examination in English Grammar, Arithmetic, Geography, ancient and modern, Elements of Natural Philosophy, Outlines of English History, Elements of Algebra, Latin Grammar and Reader, Greek Grammar and Greek Reader, Arnold's first Book in Latin, Cornelius Nepos, and in Sallust de Coniuratione Catalinæ. These subjects or elements of education, or a standard equivalent thereto, must be understood in a good

degree, preparatory to entering on a College course. There are many persons who imagine that a youth must have about finished his education who might be able to pass a respectable examination on the topics and works above indicated; but these can have but a limited idea of the powers of the human mind, or of the vast range of science, philosophy and language, and they can have no idea of the facts of actual attainments.— They may have read of master minds, or heard of accomplished Scholars, but they do not understand what these terms signify, nor have they any conception of the study and diligence, and perseverance, which marked the upward career of greatness. It is true that what is called education, most frequently ends where the *Senatus Academicus* proposes to begin. Subjection to the rules and aids of a School, too frequently ceases long before the period when the scholar should be considered as only fairly started on the way to excellence and honor. We by no means depreciate the amount of knowledge possessed by a matriculant. With less many have risen and gained for themselves a place in society, of affluence and power. Many have not the means of further progress in classic halls, and for various reasons have early to enter on the practical duties of life. But having lofty aims and noble motives, and mental determination, comparatively little knowledge becomes the foundation of true greatness, although even unassisted by learned professors and recitative competition. Indeed, it is a matter for grateful acknowledgement, that all who will, may succeed to a great extent, in the noble work of self-education. Indomitable energy has prompted natural ability, and amidst the distractions of business, the work of self-culture has never been intermitted. But it must, however, be admitted, that many who from necessity have educated themselves, have lamented their disadvantages, and have perceived that although there is no royal road to learning, yet that they could have accomplished more, and in a better manner, if they had possessed early culture and acquaintance with the attainments of their predecessors. And hence also, it may be added, that such self-educated persons have not failed when the opportunity arose or duty required, to give their own sons what they failed to obtain, a superior and liberal education. No argument then can be adduced against collegiate education, from the worthy example of self-educated men, but rather on the contrary, every facility should be rendered for the attainment of sound scholarship.

There should be the means of obtaining a thorough and sound education within the reach of all who desire it, and none should be shut out from the possibility of securing what may be called a finished education for personal and public benefit, where the expenditure of time and money is likely to secure the end desired. By all legitimate means the advantages of a liberal education should be within the reach of all classes. The poor, especially, should be comprehended in a perfect scheme of College training, for he can know but little of the history of mental development who will affirm that mind, or the capacity of improvement and usefulness, is possessed only by the opulent, or those who move in the higher walks of life. There is extreme absurdity in the dogma, "let those who desire a liberal education pay for it;" and it should be remembered that education is not only a personal good, but it is also, and especially, a public advantage. Hence the princely consecration of wealth in bequests for the foundation of Colleges, and royal endowments of Universities, as history shows us, were in many cases designed for the poor, or those who had no pecuniary resources for higher education, and the results have proved that thousands of poor have had a mine of wealth in the possession of genius and capacity, which being explored and refined, more than repaid the individual benefactor, or the national exchequer, spreading happiness and contentment where otherwise misery and anarchy would have prevailed.

We run no hazard of contradiction, when we affirm, that the self-educated men of Methodism are more abundant than in any other section of the church, and constitute a large proportion of the really effective force which has contributed to accelerate the progress of civilization. Much loose speculation has been circulated respecting the extraordinary influence of the first race of Wesleyan preachers. Their power is acknowledged, but it is a mystery that men supposed to be so ignorant and uneducated, should have been able to effect so extensive a change in society. The fact is, "they had been with Jesus;" they partook of His Spirit; they stirred men's minds by the breath of God; they moved the masses by supernatural power. But they were men with strong minds—they had common sense; they were ruled by the highest of human motives, love to God and man. Whatever were their early defects, as to mental culture, they did not remain uncultivated. They were diligent Students of God's word, and therefore, be-

came conversant with science, philosophy, and general literature. Mr. Wesley as a thoroughly educated man, exerted an extraordinary influence over the preachers. He knew where to direct the enquirer after knowledge, and did not in vain set the example of diligence and zeal. He had a university of his own, the most extensive in the world. His graduates became numerous; they had the peculiar art of acquiring knowledge readily, and using it promptly. They educated themselves, and applied their wisdom in so skilful a manner, that a whole community shook off the shackles of ignorance, and began to think and learn. The subsequent history of Methodism brought out great numbers of men who are spoken of as self-educated. But they of the present age started with much more rudimental knowledge than their predecessors, and have gone upwards in attainments far above the men of former times. The requirements of Modern Methodism are discernable from the provision made for mental culture—a provision found necessary from the character of the nation, and the exigencies of the times. In regard to Canada; our church and ministry, much the same train of remark holds good, but as in England, so here, we may be grateful for past Providential helps; but the work of God cannot be sustained and perpetuated without knowledge. Our four years' course of study cannot be mastered without respectable acquirements; that course may be prosecuted under many disadvantages, but it is surely the duty of the Church to diminish these disadvantages, and to render every help possible to those who, after due trial are evidently called of God to preach His Gospel and expound His word. The past may teach us what God is pleased to do in an emergency, but we have no right to look for the same interference, when we have a general supply of ordinary means and agencies. He may yet often raise up great men who have not had the advantage of education, because He will continue to teach us our dependance on His might; but it is just as evident that He requires to use all lawful and visible means for the attainment of a given end; and a College course is acknowledged to be an appropriate means of mental discipline, and therefore a suitable preparation for the active duties of public life.

Without enlarging on the established curriculum of any particular University, it is obvious that a College 'ought to be mainly a school of the higher intellectual powers, the combin-

ing and reasoning faculties of man.' Much of the knowledge upon which these faculties act, will be brought from the previous Schools; and a sound logic, a practical ethics, a simple theory of legislation, a fruit-bearing political economy, will establish themselves in the mind almost without an effort, and with the most reality of application. Recognized principles will take the place of endless controversy, and human affairs will present themselves in harmonious simplicity, instead of inextricable confusion. Composition will then be usefully practised. The several faculties, as they are called, greatly purified and improved by a sound philosophy, will of course have their respective chairs in a complete and well regulated University. Such would be a complete course of education, and all attainable by the age of twenty-one. The individual will not require to begin at that age to educate himself, and then most imperfectly, in the elements of knowledge; he is ready to advance unretarded in an onward course of observation, and reflective combination, and a practical consultation of his own good and the good of his species, which will render the education of man in a more enlarged sense commensurate with his life's duration.' Adopting these views of superior education in their essential features and purposes, we maintain that the Wesleyan Church as a distinct and influential power in the State, is under obligation to provide the means for its attainment. We have always been distinguished for our patriotism; and considering our position in Canada, that quality cannot be more effectually manifested than by united and zealous effort to promote the national welfare by the institution and support of Colleges. Without disregarding or nullifying the projects of other Churches, and irrespective of the propriety of imitating what to them appears expedient, we ought to act as though the whole work of education and national salvation depended upon ourselves. Our literature and literary sources of strength, ought to bear the stamp of independence and self-reliance. This cannot be except we possess independent and connexional Colleges. The fact is demonstrable that if we depend upon others we must add to the importance and power of others over ourselves, and thereby diminish our strength and destroy our influence. The Methodist people and ministry can never desire this. They have deep convictions of public responsibility, and a serious persuasion that their system of operations is essential to the pros-

perity and peace of the nation. Did ever a Church or State flourish without the means of thoroughly educating the people? Let us arouse ourselves—the crisis is come! There are powerful and pressing reasons for action. Let them be fully and fairly examined and considered.

There are *general benefits* arising from the mental culture of a limited number in Colleges and Universities. The thoroughly educated must always be numerically small as compared with the masses, and even as compared with those who may be said to have had the privilege of a good education. Incorrect and unsatisfactory inferences may be drawn from these acknowledged facts, as though Colleges were useful only in proportion to their dimensions, architecturally and personally. Few greater mistakes could be made than thus to measure the utility of institutions of learning. Such is the infantile state of Society and of education in Canada, comparatively speaking, that we are not in a position to judge of the actual benefits of Collegiate training. To a great extent they are yet future, but not wholly so. This subject was ably discussed some years ago in the *North American Review*, quoted by the editor of Huber's *English Universities*. In preference to anything which we could write, we subjoin the following remarks: "The immediate advantages of a good system of College education affect but a small part of the community, though its more remote and equally certain results are felt through the social and political system. These touch the welfare of men who never heard the lecture of a professor, and who hardly know what a University means. In the Colleges is determined the character of most of the persons who are to fill the professions, teach the schools, write the books, and do most of the business of legislation for the whole body of the people. The general direction of literature and politics, the prevailing habits and modes of thought throughout the country, are in the hands of men, whose social position and early advantages have given them an influence of the magnitude and permanency of which the possessors themselves are hardly conscious.

Referring also to the influence of Harvard University on the capital of Massachusetts, the editor of Huber observes, 'Mr. Dickens is of opinion, that much of the intellectual refinement and superiority of Boston, is referable to the quiet influence of the University of Cambridge, as Harvard is sometimes termed, and when visiting the capital of Massachusetts,

he observed with pleasure the humanizing tastes and desires created by this University; the affectionate friendships to which it had given rise, and the amount of vanity and prejudices it had dispelled. Whatever the defects of American Universities may be,' says Mr. Dickens, 'they disseminate no prejudices, rear no bigots, dig up the buried ashes of no old superstitions; never interpose between the people and their improvement, exclude no man because of his religious opinions above all, in their whole course of study and instruction, recognize a world, and a broad one too, lying beyond the College walls.'

The judgment of these writers must on the whole, be pronounced just and sound, being founded in experience and observation. Two things, therefore, affect the question of College education seriously. The first is, Colleges are indispensable to national culture; the second is, they must be under judicious moral control. Without Colleges the national mind must become stagnant, but unless they be under moral and religious influences, they will become injurious and destructive. The Methodist community is large and prosperous; every member thereof has an interest at stake. The whole body politic has a right to expect of us an energetic movement to sustain an institution of learning commensurate with the dignity of our mission and the necessities of the country. If in the Colleges is 'determined the character of most of the persons who are to fill the professions, teach the Schools, write the books, and do most of the business of the legislation for the whole body of the people,' then assuredly they who constitute a large body of the people, should provide the means of sound, thorough religious education. For their own sake they should do it, but they should do it for the sake of philanthropy, and in the interest of enlightened patriotism.

LETTER VIII.

An Educated Ministry a necessity of the Times—Have we not been remiss?—Critica Biblica quoted—Essential particulars of Biblical Knowledge—Reasons for adducing them—Young Men Encouraged—Dr. Cox quoted—Our duty.

We shall make no apology for assigning as a reason why we should efficiently support our College; that the country and

the Church require a well educated ministry. It is not necessary after what has been stated respecting the educational progress of the country, to enlarge upon the topic, that as the country is educating itself, those who aspire to become the teachers of the taught, should themselves be instructed and informed far above the average of public intelligence. It may be said that the general improvement relates to secular things, and that the duties of ministers are essentially spiritual; but it must be remembered that the spread of knowledge is not outside the Church and apart from it. The capacities and tendencies of the community have been quickened by the Spirit of God, and it would be strange indeed if the Church did not participate in the improvement and progress which are produced by its powerful agency. It would be disgraceful if sound sense, close reasoning, and useful information were heard in the lecture room, and in the Mechanics' Institute, and in the pulpit, vapid nonsense—desultory platitudes and ordinary common place talk. When the ministry are raised up from among a people who possess general intelligence, they may be supposed to share in the prevalent knowledge. But that would not be sufficient; they should be well informed, thoroughly instructed, and able to instruct, apt to teach. They should be competent to appreciate and profit by the learned works of past times which have been transmitted to us, and to sift the vast mass of theological and general literature which thickly accumulates from the modern press. We are writing for the future as well as for the present generation. It is not in a spirit deprecativè of the character and standard of the present ministry that our remarks are to be interpreted. No! But to keep pace with the growing demands of the country and the church, *now is the time* to project and endow those institutions which may be the means of giving to the Church of the future, a class of men fully able to take their stand by the side of the representatives of any other Church, equal to the exigencies of the times; and deficient in nothing which may be considered needful for the instruction of the people and the defence of scriptural principles. A well educated ministry is of the first importance, as the divine word rightly interpreted is essentially connected with the public good. The ancient motto of the Glasgow City arms contains a grand truth embodied in petitionary phrase, 'Let Glasgow flourish by the preaching of the word.' A country to 'flourish' must be brought

under the the influence of the word of God. It is then of infinite importance that the pulpit of the future be occupied with the best talent, the most gifted and well stored minds of the times. Where are the pious youths, early converted to God, 'who with the fervor of their zeal, their self-denial, and their patience of labor, their unworldliness, their dignity yet their meekness, their seriousness yet their urbanity of manners, their intrepidity in exposing vice and yet their unaffected sympathy and kindness, their equal dealing, not flattering the rich and as little flattering the poor, who with their scholarship and learning, the cogency of their argumentation, and the eloquence of their rhetoric, shall make their ministry shine with a brighter splendour' than ever before, corresponding with the quickened intellect and refined tastes of the coming age? Where are they? Some are already in our day and Sunday schools—some are in the cradle or on the mother's knee, and that fond mother, loving Christ, looks into the bright eye of her son, and prays that he may one day become an ambassador for God. And so he may, for the ministry of the future is spread over this great country. Methodism has the means of discovering and recognizing the Divine call, and she must be prepared to offer the means of a complete education to her sons to execute the great comission with dignity and success.

Almost distrusting our own judgment, but deeply convinced of the importance of our subject, the writer entreats the patience of his brethren. He entertains the highest respect and affection for all his associates in the ministry; he cherishes an ardent love for his younger brethren, remembering well his own early difficulties and embarrassments, and desires that theirs should be less. But most keenly do we feel that there must have been remissness or indifference concerning Victoria College, otherwise her halls would have been enlarged, and her Faculties increased and endowed. If we write in a tone of appeal 'is there not a cause?' But we ask consideration, serious and deep, to the sensible remarks of a member of the New York Conference, uttered twenty years ago. They will be found truthful, and as applicable to Canada now as they were to the state of New York then. He says, 'the same qualifications which would have enabled a minister to pass very well thirty years since will not answer for these times. Institutions of learning were not then multiplied as at present; and those that did exist, particularly the elementary schools,

did not compare with those now in operation. With the improvements already made, and those projected and in progress, no inconsiderable share of science is likely to be brought to every man's door. History, the philosophy of language, geometry, physiology, the elements of moral and intellectual science, and composition, are already taught in some of our common schools, and likely soon to be generally introduced. Books on all these subjects are multiplied and cheap. Now no proposition in mathematics is more demonstrable than that the ministry, the public teachers of religion, *must keep in advance* of the general intelligence of society, or lose their influence over the public mind. The same acquirements which pass at present will not do twenty years hence. The progress of learning in the ministry must be onward, *and those whom it may concern* will do well to look to it that they do not introduce more 'novices' in learning into the sacred office.'

Thus we plead for an intelligent and educated ministry. A collegiate institution affords the means of obtaining that knowledge and mental discipline requisite for the study of Holy Scripture and the Divine books cannot be appreciated and interpreted, without an acquaintance with a vast variety of subjects; *outside* of the sacred enclosure some may consider them, but they are all in reality *inside*, for therein are 'treasures of wisdom and knowledge.' We trust it will not be considered out of place here to indicate in outline what have been considered the essential particulars of Biblical knowledge. *First*, LITERATURE—including an explanatory view of those leading terms and considerations which regard the language and writings of the Sacred Volume. *Secondly*, COSMOGRAPHY; as this concerns the notice of the whole visible world, both heaven and earth, it will comprise those Biblical subjects which obviously belong to the sciences of geography and astronomy;—presenting a sort of Scripture map of the Universe, both terraqueous and celestial. *Thirdly*, THEOLOGY demands a primary consideration as developing the principles and precepts of religion, and thereby exhibiting the main substance and design of the book of Divine inspiration. *Fourthly*, NATURAL SCIENCE then follows in regular succession: and the relations of Scripture on this department of knowledge will furnish manifold Geological, Botanical and Zoological considerations, replete with interest and advantage. *Fifthly*, MANUFACTURES—particularly those which relate to the food and raiment, and

thereby the well-being of mankind, will claim attention. This division, however, is but introductory to, *Sixthly*, THE ARTS,—which may be considered in the usual order of common and fine; the former comprehending those of agriculture, building, navigation, war and commerce; and the latter, such as writing, painting, sculpture and music. *Seventhly*, THE SCIENCES,—These necessarily and naturally follow; including what are generally understood by mathematics, jurisprudence, medicine, and other chief parts of natural and moral philosophy. *Eighthly*, HISTORY may close the outline, in connection with which may also be noticed the principal particulars which are usually classed under Antiquities, Biography and Chronology.' Now, let these abbreviated details from 'Critica Biblica' be surveyed, and is it not apparent that long and close application is necessary to master these topics, and that appropriate discipline is requisite to acquire, digest, and apply these stores of intellectual aliment. One reason prompting us to present these subjects or sources of information is to draw the attention of many of our intelligent laymen to them, that they may be reminded of the primary importance of sound religious education in the highest sense, and that they may be induced to contribute their influence to that end, and consecrate their sons, (if converted) not to mere worldly gain or secular enterprise, but to the Church of God and the sacred ministry, and, seeing how much they should know or may know useful in its tendency, let those sons have the means of a thorough culture by pursuing a complete college course of instruction. Have we not a right to suppose that God will approve of such a course adopted by pious parents, and of that Church whose Colleges are ready for the reception and training of pious youth; by laying his hand upon them, constraining them to duty and indicating to the elders, who they are that are worthy of this great work—the salvation of souls—the edification of the church and the defence of her doctrines and institutions. All will not be called to the ministry who may receive a college education, but from among the educated as of old, Divine Providence will rise up the standard bearers and officers of the Christian army. We repeat it, the church needs an educated ministry. We abhor a mere man-made ministry as much as any other can possibly do, and shudder at the thought of education for the ministry without regard to piety, and the Holy Spirit's call. But our plea for Colleges is based on the supposition, amount-

ing to certainty, that the purposes of scholarship attainable in a Christian University are in perfect accordance with the scheme of Providence which is all through the ages developing itself for human elevation, until the millennial glory shall shine forth; in the brightness of which our providential Methodism shall be distinguished, if we honorably fulfill our Christian obligations.

To the young men of our Church, and some already in the ministry, we would say, be not discouraged at the recapitulation of required knowledge or at any course of study prescribed. You can acquire greatness for yourselves if you will, and to do anything effectually you must humbly and prayerfully aim high. If you have College privileges, work hard for God and the Church. Referring again to a sufficient standard of attainments, we shall avail ourselves of the language of Dr. Cox, of New York. 'If it be said that this exhibition is, on the whole, appalling, disheartening to our youth—I answer the standard will always be low enough in practice, without sinking it in theory. Besides, it will be found on experiment to be a great deal cheaper to get competent knowledge than to go without it. No man knows what he can do till he tries; and he will never attempt great things if he has no adequate motive. If a man aims low, his skill is generally of that sort he hits his mark; and in consequence the archer is as low as the archery: he conforms himself to a standard ignoble and degrading. If a young man knows not his weakness, it is equally true that he knows not his strength; and shall his self-ignorance in any respect be allowed to legislate for the church respecting the quality of her approved ministry? He needs to be encouraged, assisted and enlarged. If in lower offices innumerable men task themselves to grand achievements, and succeed, why not in that profession, which in importance, in profit, in peril, in courage, in magnificence, in usefulness, in responsibility, in solemnity, in glory, has nothing equal to it in the universe of human pursuits? What has ignorance to do in the sacred office? God is not the patron of darkness. He has none of it in his own nature, and near his altars there should be perpetual light. A minister of Christ is expressed emphatically by the metaphor of a *Star*. Why? Obviously because he is appropriately a luminary in the world—

'Mid upper, nether, and surrounding darkness.'

Its lodgment is a *candlestick*—a church lighted with its heavenly brilliancy, and upholding its pure and steady radiations.'

We repeat it, our country and our church need an educated ministry, and we should use all lawful means to raise up and qualify a ministry adequate to the claims of the times, present and future. It is necessary to the progress and permanency of Methodism.

LETTER IX.

Additional remarks in reference to the Ministry—Should be able to Defend the Faith—Equal to any emergency—Benefits of a College course—Rev. Dr. Peck quoted—Importance of education for the Medical profession—The Doctor's social relations—He should be religiously trained—Usefulness of a College course to his profession—Sir Benjamin Brodie quoted.

It is scarcely possible to overrate the importance of a well educated ministry, or to overstate the effects which such a ministry would be likely to produce on the public mind. Under ordinary circumstances the pulpit possesses a power more than earthly, and wields an influence immensurably superior to all other moral forces combined. It is undoubtedly owing to an agency more than human that it has been enabled to preserve its influence, and perpetuate its authority in the world. Against it all the powers of darkness have exerted themselves, and never more successfully than when they have sought to mingle error with truth, and to neutralize the excellency of the knowledge of Christ, by the admixture of 'philosophy, falsely so called.' We shall neither detain the reader nor prolong this discussion, by a review of doctrinal and ecclesiastical disputes which have occurred in the past. In our own times and in our own country, there exist dangerous errors, and polemical strifes. The defence of Christianity against the attacks of its enemies and false friends, is a primary duty of the Christian ministry, but such is the subtlety, skill and learning of many of the contemporay advocates of error that they can be successfully refuted, only by the possession of well tempered

weapons from the armory of truth, used by skillful and disciplined minds. Much of the dangerous error of modern times is based upon unauthenticated historical data, supported by ready solutions of pretentious problems, and defended by spurious verbal criticisms. The unlearned and partially ignorant may be able to satisfy themselves of the unsoundness of questionable theories, but their thorough refutation and the preservation of the community from plausible misrepresentation, is the duty of the ministry, which therefore requires corresponding intelligence and skill. It is mortifying to know that many grievous errors have had their origin among those who should have been 'eyes to the blind, and feet to the lame,' but that only makes it more necessary that an orthodox ministry, especially the Methodist ministry, should at any time be equal to the emergency which may arise. Without the means of college training, but not without close study under many disadvantages, God has given us many a valiant champion for the truth, but it must be obvious to every candid person, that we should be guilty of culpable negligence if as a Church we did not establish and support institutions of learning, in which shall be trained those who may be providentially called to occupy the foreground in the great battle of principles, which may yet be fought in this country. All the parts of a College course may become advantageous in such a contest, and without them he who attempts the overthrow of a learned adversary, may find himself under the necessity of retreating, when, better trained he might have pressed forward to certain victory. As yet we have made no provision for those additional branches of instruction, necessary for the efficient culture of our rising ministry, and this is not the place for the development of reasons, which should actuate us as they evidently do others, with reference to Biblical criticism and sacred literature. Suffice it now to say that a full College course, carefully and judiciously pursued, may accomplish much under God toward a most desirable end; and taking into view what has been advanced in a previous argument, we shall be chargeable with no desire to underrate existing means of culture.

To those who might be disposed to raise an objection on certain grounds against the prosecution of a literary and scientific course, as a means to raise up an efficient ministry, we beg to quote the language of a Methodist Minister of no mean attainments, whose words furnish the supposed objection and reply: 'It will not avail anything,' says the Rev. Dr. G. Peck,

‘to object that many of our preachers have encompassed all these branches without the aid of regular instructions. For it may be answered that many have mastered the Greek and Roman Classics, a full course of Mathematics, and run almost the whole circle of the sciences, without the advantages of a College course, or of regular instruction in any form. But does this prove that provision for regular instruction in the sciences is unimportant or unnecessary? This no one will pretend. In both cases some few master spirits, unaided, may by dint of application, and the force of extraordinary intellect, conquer the difficulties of an extensive course; but let any one who has made serious attempts at this, in either case say, whether the assistance of competent instructors would not have been an acceptable relief to his aching head, and as a cordial to his fainting spirit. But as to the great mass, without such aid, as well Biblical as mere literary students, they will remain at the foot of the hill of knowledge, and the world will be deprived of the services which, if they were enabled to ascend it, they would be prepared to render. Some have not the intellectual strength, others have not the relish for hard study; and a precious few who have all these, have the iron constitution absolutely necessary for such a work. And of these how great a part of their precious lives is spent in feeling their way through the dark, and in grappling with the ruggedness of the way, empty handed and without a guide? And much of this time, let it not be forgotten, had they been favoured with the proper aid, might have been employed in active service for the benefit of society; but now this time is lost—absolutely irrecoverably lost. And as we see these observations so often verified in those ministers whose public labors are likely to be of the greatest benefit to the world: whose services are most pressing demanded in every direction, and whose days of public labor are at the most but too few for the interests of the Church: is it not high time that we were casting about for some grand remedy, or, at least that we were seeking some relief from an evil so threatening?’

We shall have failed in our design, or in our method of stating the case, if from what has been advanced any thoughtful reader should be unable to discern that the interests of our church require that our Collegiate institution should be liberally and cheerfully supported, with a view to the improvement of the ministry of the future.

It needs no argument to demonstrate the vital importance of sound religious principles in connexion with the exercise of those functions which distinguish any or all of the learned professions, or those professions in which extensive knowledge and high mental culture are deemed indispensable. If we confine ourselves for the present to two, the medical and legal profession, it is not because we are insensible to the importance of Christian principles in other professions where skill and judgment are required. In fact we may remark in passing, that our entire argument is based on the axiom that everything great and good, and useful, must proceed from the fountain of all moral excellence, the Christian religion. But our space and our purpose require some limit to the range of our investigations as to the advantages of superior education.*

The members of the medical profession necessarily enter so extensively into our social relations, and are so closely identified with all that respects human life and mortality, that it is impossible to conceive of them with other than feelings of profound esteem, and those who are known to be under the influence of religious convictions of duty and responsibility, will most assuredly obtain a large share of regard and confidence. It has been well said by a recent anonymous writer, in an extensively circulated Magazine, that, 'Whatever we may think of the medical man, he has too strong a place in most households to be easily dislodged by changing opinions; and it is one of the paradoxes of society, that he who visits us in sick-

* The need of discipline and training was urged at some length, and the proper objects of the University were pointed out in detail by Dr. Felton at his inauguration as President of Harvard University. He said—

"The discipline of the exact sciences and their practical usefulness—the importance of cultivating the powers of observation, and guarding against the illusions of the senses—the value of a careful initiation into the philosophy of the mind and the political sciences, no man in his senses ever denied; and I have no time now to waste on idiots.

"I believe the education founded on the studies of which I have spoken is the best for a young man, considered as a rational being; and if best for a young man as a rational being, it is also the best preparation he can have for any special department of life. He will not only be the better lawyer, clergyman, physician, for having had it—he will be the better citizen, the better merchant, the better banker, the better anything."

ness and suffering, often compelling us to self-denial and pain, is one of the most welcome and cherished of guests. It seems to us, that on the whole, the doctor, as such, is very popular in the family, and is valued not only for his skill, but for his social kindness; so that with him, as with the pastor, there is a large element of friendship in his professional relations. His calling, indeed, is often thought to blunt the gentle affections and destroy the spiritual aspirations, by fixing his mind on matter, and making more account of flesh and blood than of soul and spirit. It is true there is temptation in the profession to this folly, and that the doctor may tend to forget the soul in the body as the theologian tends to forget the body in the soul; yet the fact of temptation does not imply the necessity of yielding to it, and as the true theologian enables us to understand better the body by interpreting its offices as the servant of the soul, so the true physician enables us to understand the soul by interpreting its jurisdiction over the body. Some of the noblest contributions to natural theology have come from anatomists.' Independent of this fact of possible literary advantage in a well educated physician, it is surely on other grounds needful that our medical men should possess those elevated views of human happiness and destiny which are inseparable from a true Christian faith. We add here, from the writer just quoted, a sentence well worthy of attentive consideration. 'Our best wish for them (the medical profession) is that they may estimate more highly than some of them do the moral position and influence of the faculty, and regard it as no small dignity to build up and adorn the profession in solid worth and social favour, so as to make it clear to all, as it is now clear to some, that in our physicians we have a class of men who enjoy our confidence as well as care for our diseases, and who rank with our clergy as friends of man and servants of God. We can never forget that the great Master was the good Physician, nor cease to rank those who bear in their calling the promise of his mercy as rightfully fellows of those who preach his word, and interpret his life and spirit.' Whether these characteristics of moral culture and religious benevolence shall adorn professional life, or whether the prescriptions of the physician, or the knife of the surgeon shall be directed by low-minded materialism and vulgar sensuality, will very much depend on the character of the college where the primary elements of general and scientific knowledge are imparted. A

college course is not by many deemed essential to skill and success in the profession; and we must express our regret that unsound theory and practice prevail on this subject. We shall be excused, therefore, if we fortify our humble opinion by the sensible judgment of an experienced practitioner. In the Oxford University Commission Report, Sir Benjamin Brodie observes, 'It is very important that those who are to be engaged in the practice of a liberal and scientific profession, such as medicine and surgery, should have their minds prepared for their professional studies by a good preliminary education, which may be obtained at the Universities more easily than anywhere else. I believe,' adds Sir Benjamin Brodie, 'that if these institutions were to afford the means of studying chemistry, botany, the elements of mechanical philosophy, and physiology, a great deal might be learnt there which would be useful to those who are afterwards to engage in the study of medicine and surgery. Young men, with their minds thus prepared, would not only be more fitted by their previous habit of attention for acquiring a knowledge of anatomy in the dissecting room, and of disease in the hospital, but would also be able to do this in a more efficient manner, in consequence of their minds being less distracted by a variety of objects, than would be the case if they had no previous knowledge of the preliminary sciences.' We assume there are many young men in Wesleyan families who are destined for the medical profession, and we can hardly suppose that any thoughtful father will question the soundness of the views we have stated on the advantages of superior preliminary education. But there, therefore, arises another practical inference applicable to those who have the oversight of a great religious body, whose members are found everywhere, participating in the ordinary infirmities of humanity, and experiencing the common wants of society. They should be prepared to furnish the means of a liberal education, and under their own auspices, offer all possible facilities for early and thorough academical training.

LETTER X.

The legal profession—Duties thereof—What a Lawyer should be and know—Oxford Commission quoted—Position of Victoria College in this respect—Need of religious character—Rev. G. Anderson, of Glasgow, quoted—The practical inference—Our municipal Institutions—Our School system—Private Academies, &c.—National and periodical literature—Answer to objections deferred—Conclusion.

Referring to the legal profession, a cursory glance at the duties involved will suffice to show that lawyers ought to be men of first-rate character and ability. They should be men of sound moral principle, because they have to investigate and decide questions of justice and equity, right and wrong. They should possess well disciplined minds and acquaintance with the widest range of knowledge, as their practice relates to every variety of science and art. Perhaps no class of professional men are more liable to misrepresentation, and certainly none have been more frequently the subjects of reproach and scandal. A prejudice exists amongst some pious people against the profession, and many think it dangerous to the morals and probity of a young man that he should be educated for the bar, imagining that plotting and trickery are essential to success. It is not to be denied that many lawyers have so conducted themselves, that their conduct is open to suspicion, reproach, and censure; but the same may be said of any other profession, and we have yet to learn that the duties of lawyers are incompatible with the strictest honesty and integrity. Considering the state of society—the probabilities of personal wrong, and the requirements of the law—it is impossible to view their position other than honourable, and their importance other than useful. We may increase both the honour and usefulness of the profession, by a thorough early education under religious supervision, and a constant enforcement of Christian principles. There are gentlemen connected with the bar second to none in respect to Christian character and stern integrity. There are such in our own Church, and we may express the hope that there will always be such; men in whose wisdom and character, members of the Wesleyan body, who in common with others

are liable to the evils of litigation, may have the fullest confidence.

On the necessity and advantages of a college course of instruction for young men destined for the bar, we are saved the trouble of elaborating our views, as we find appropriate remarks clearly expressed in the Oxford University Commission. The Commissioners say, 'The changes which are taking place in the administration of justice seems to render it necessary that persons in all grades of the legal profession should receive an academical education.' The Report cites the opinion of Mr. S. Denison as follows: 'As it is very important that a knowledge of the principles of the law should be deemed a desirable element in a liberal education, it should be taught at those places which usually form the final stage of general education. At the Universities all youths so disposed might study it; whereas, if taught at the Inns of Court, it would be extremely unlikely that any persons except those destined for the bar, would subject themselves to the needful restraint, or have the stimulus which would naturally attach to a University course of study. In short it would be too late to begin it when the University career is completed.' 'It is highly desirable to combine with the study of the law, the kindred studies of logic, rhetoric, evidence and history; All of which might be eminently useful to illustrate, enliven, and vary it, while law might in its turn give to them a more real and practical bearing than they have at present. All this would naturally be done at the Universities; whereas it would not and probably could not be done at all at the Inns of Court.' It will be seen that the design of the Oxford Commission was to effect some reform in the University course, by adding studies which would increase the usefulness, of the Colleges, especially as relates to the legal profession. Mention is not made of classics and mathematics, because these are in every curriculum, and certainly necessary to every lawyer who aims at eminence in his profession, and it will be seen on inspection that most of the subjects recommended by the Commission are in the curriculum of the University of Victoria College. We are prepared therefore to give such preliminary education as is requisite for those who may contemplate entering on the legal profession, while at the same time it may be assumed that our students will acquire those habits and moral convictions which will prepare them for an honourable career of professional success. It is certainly a question of momentous

importance, what shall be the character of the future lawyers of Canada? It will surely not provoke a smile, that we should earnestly express a desire that Methodism should seek the public good and its own safety and strength, by sustaining an institution which may be the means of disciplining the men who shall be ornaments to the bar, and efficient judicial administrators of the laws. Addressing the young men of Glasgow, the Rev. J. Anderson once said, 'Next to the ministry of the Gospel, is the profession of the law. Next to it for nobleness, when occupied with integrity. How Godlike is the defeating the counsels of the wicked! How Godlike in its vindication of innocence! But equally next to the ministry of the Gospel for baseness when occupied corruptly, for the defence of the wicked and the oppression of the needy. My young brethren, candidates for its honors, for in no other profession (the ministry of the Gospel, as usual excepted) is a character of uprightness and generosity so requisite, in no other is it so difficult to sustain, and in no other is it so necessary that the candidate commence the discipline in his junior years.' The argument is strengthened by the fact that a large number of the legal profession aspire to a place in our legislative halls, and many find their way there worthily or otherwise. The objection against lawyers becoming members of parliament is only partially sound, for certain it is that the constitution and the enactment of laws require legal skill and accuracy, nor is it always wrong that men should seek to promote their own interests in an honest way, but it is of the greatest consequence with an eye to the future greatness and prosperity of our country, that those who may hereafter occupy the most dignified secular offices in the State should 'fear God and honour the king.' If the Methodist Church desires not to do its share toward suitably training some of its own youth as well as others, for the occupation of places of eminence and emolument, then they may close their college halls. Many may rise to these posts without our aid; but it is highly probable that in that case their moral and religious influence will be diverted into adverse channels, and we shall pay a heavy penalty for negligence and indifference.

Adverting once more to the present condition and prosperity of Canada, it may be assumed that much of our greatness and public contentment has arisen from the existence and operation of our municipal institutions. They constitute the machinery of self government, and are conducive to the improvement of

mind as well as contributing to the development of the material resources of the country. But that these civil institutions may be productive of the greatest amount of good, it is essential that they be in the hands of pure-minded and well educated men. If it be said that hitherto they have worked well, although most of the men at the head of affairs have been comparatively uneducated, it may be replied, that every year the importance of our institutions is becoming more apparent, and the general intelligence of the people increasing. The constituencies of our municipalities will therefore become more anxious to select from among themselves for civil and political offices, those persons who have had the best opportunity for acquiring suitable information, and who by diligence and perseverance in study have rendered themselves worthy of honor and office. It is not pretended that these should be University graduates, or that such graduates would possess necessarily the qualifications desirable in those who execute the laws and control the funds of municipalities. But it is maintained that the facilities afforded by our higher institutions of learning, offer the best guarantee that our young men may therein be trained for honourable usefulness in society, and it is not to be doubted, that those who are thus disciplined will generally be selected for the occupation of important stations in our municipalities. Persons whose general intelligence is pervaded and controlled by moral and religious principles, will seek out persons of superior intelligence and acquirements, combined with moral excellence as the representatives of their views and the executors of their wishes. The operations of the Christian Church, and the effect of a good common school system, originate and promote public morality and improvement in knowledge, and the collegiate system of the country sustained chiefly by the voluntary effort of religious denominations, will be the most likely source from whence will grow up those who shall be the best qualified to take the lead in the management of public affairs. Considering, therefore, how intimately associated with the best interests of the country is the Methodism of the country, and considering, moreover, how the strength and prosperity of the body is identified with the character and working of our public institutions, it is evident that we should be sadly remiss, and recreant to our professions of philanthropy, if we did not as far as in our power, contribute the means of superior education.

It was our intention in another paper, to have expressed our

views on several other points of importance. As, for instance, the bearing of superior education on the literature of our country, including some thoughts, the result of experience, on the duties and responsibilities of those who conduct our periodical literature. But these are, for the present, deferred, as well as also some observations on the importance of *a national literature*, as that may be affected by and through our collegiate institutions. Reference was made in one or more of the articles of this series to the educational progress of the country through the means of the admirable school system of Upper Canada. The Conference argued that the establishment of Victoria College would 'be the means of educating many who will become school teachers themselves;' a very sufficient reason why it should be sustained. The argument from thence holds good, not only in reference to the school system legally established, but also with regard to that large class of private academies and schools which will grow up in a free country like Canada. In the last published report of the educational department of Upper Canada, there are no less than 261 of these establishments, in which are taught considerably more than 5,000 pupils, paying voluntarily in school fees more than \$29,000. It is surely of great importance that such institutions should have the best of teachers, and we look to our colleges as the sources from whence they may proceed, well disciplined and prepared for their duties. As they are not subject to prescribed examinations, and are not responsible to public authorities, it is all the more important that they be able to sustain themselves by the manifest possession of superior abilities and qualifications. And as in these schools many of our own children will be instructed, it is obvious that we owe it to ourselves especially, but to others also, whose interests are identical with our own, that we allow no influences to prevent the firm establishment and growth of Victoria College.

It is scarcely necessary to reply to various objections which may be entertained, or have been expressed, against collegiate education. The piety of the ministry and the purity of the church would not be injured thereby. The itinerancy would not be endangered. We have no right in such manner to depend on Divine influence as to neglect those means which the Head of the Church has himself employed and blessed for the qualifying of an efficient ministry, and the arising up of a faithful and aggressive church. Learning does not necessarily en-

gender pride or self-conceit,—nor is it likely that a thorough education can be the means of creating an oppressive aristocracy, or a useless and injurious caste in society. Attention to colleges is not likely to lead to the depreciation of common schools, but will obviously tend to their increase and improvement. It is not true that colleges cost more than they are worth, for their history proves that they are essential to general culture, and the universal development of mind; they constitute the brain of human society. Let us therefore, do our share in the work of superior education.

We have in these articles avoided as much as possible, the aspect of controversy. Out of the University agitation will arise, we hope, a stronger conviction of duty in reference to the one institution under the supervision of the Conference. But in England and in Canada, Methodism has had to fight her own battles. As of ancient Israel it was said, 'Lo, the people shall dwell alone, and shall not be numbered among the nations,' so of Methodism, there is an individuality about our organization which makes us a 'peculiar people,' and may we not add, 'zealous of good works.' We are the rivals of none, but claim equal rights with all. Yet it is evident from our whole history that we have mainly to depend upon ourselves for the achievement of any thing great and good. Our own personal convictions are deep and thorough that we have arrived at that crisis in the history of Victoria College which renders it absolutely necessary that the exertions of the whole Methodist community be made for the purpose of forming the operations of that noble institution on a scale of greatness, in every respect commensurate with the dignity of the connexion and the demands of the country. Next to the Holy Trinity, and the 'glorious gospel,' Methodism and her successful institutions, have the first place in our affections, and with a view to the interests and prosperity of the Church, we have expressed in these papers some of our thoughts on 'Superior Education in its relation to the Progress and Permanency of Wesleyan Methodism.' For those who may yet have to deal with this subject in its practical details, the writer most sincerely offers the prayer of the son of Sirach, 'God give you wisdom in your heart to judge his people in righteousness, that their good things may not be abolished, and that their glory may endure for ever.

CONCLUDING OBSERVATIONS.

Reviewing the foregoing letters for publication in their present form, the writer notices that he has frequently glided off from the style of argument, to that of practical appeal in behalf of the Institution whose claims he felt it a duty to advocate. In the commencement of the series, the hope is expressed that the controversy on the University Question, might awaken attention to the "paramount importance of Superior Education in its relation to the progress and permanency of Wesleyan Methodism." It is questioned "whether the subject of University Education had received that degree of attention to which it is entitled." It is but fair that the confession now be made, that until this controversy arose, the writer had not himself given that attention to the claims and position of Victoria College which they undoubtedly deserve. But as he proceeded in the investigation of the subject, and called up past history and latent convictions, he became stirred within him, and felt resolved to use every endeavour henceforth to sustain our Collegiate Institution. Most likely it was this feeling, which, without any premeditated design, contributed to give a tone of appeal to many paragraphs in these letters. Now that they have quietly and without hurry passed through the press, it will be seen that those passages remain unchanged. Why? because a deeper conviction exists as to the duty of the Church in respect to the support of Victoria College, and so far from modifying any phrase, it is necessary

that every sentence should be more fervent, and every appeal more powerful. It is very easy for persons who never contributed anything toward our relief, to exclaim that we ought not to have got into debt, and that the accumulation of debts is not satisfactorily accounted for. Many real friends who have aided our enterprise, do not apprehend the causes of our embarrassment; but we are satisfied from a survey of the past financially, and by comparison with other Institutions, that the present position of the College, is just what any respectable business man would have predicted, providing he had possessed a proper foreknowledge of all the work to be done and the means for doing it. And therefore it is perfectly clear and can be satisfactorily demonstrated that the present debt of the College, and a few thousand dollars added to it, should have been obtained as a permanent endowment fund some fifteen or twenty years ago. We are now annually paying for the use of money, large sums, which we should be receiving as the product of a sufficient endowment employed for the sustentation and growth of the Institution. It is therefore quite evident that all our energies, and the efforts of all must be combined and continued if we would efficiently sustain the College. What the present duty of the Church is, has been delineated in the foregoing letters. The resolutions of the Conference relating to Victoria College are appended for the purpose of calling the attention of my brethren in the Ministry, to the important duty enjoined, which is to raise in small sums on the several circuits, an annual income of at least five thousand dollars. With but little effort this can be done. But to this must be added larger donations from friends possessed of means and who feel the importance of our Wesleyan College. Several wealthy persons in different parts of the United States, have devoted large sums to the endowment of Collegiate Institutions. "And in this connection we are pleased to record the commendable liberality of the Messrs. B. S. &

Wm. D. Walcott, the father and son, of New York Mills, the former of whom has subscribed \$15,000 and the latter \$5,000, for the endowment of the Walcott Professorship of the Evidences of Christianity in Hamilton College, in the State of New York. We learn further from the *Utica Herald*, that \$60,000 have been secured to the College by its Agent, Rev. Dr. Goertner, most of it in Oneida county, during the twelve or thirteen months he has acted as commissioner."

There is, therefore, for that single Institution, a noble endowment of \$80,000. With half that amount how much could be done toward placing Victoria College on a satisfactory "foundation of permanent usefulness." Will then the wealthy Wesleyans of Canada promptly come to our aid? We earnestly hope so.

This pamphlet will come into the hands of many persons whom the Agent may not have an opportunity of personally visiting. He respectfully appeals to the liberality of such, and will be most happy to receive contributions of four dollars and upwards toward the support of the College. The various Circuits of our widely extended connexion can be reached through the mail, and our reasons for soliciting support can be read, where the voice of the Agent may not be heard. He will do his best, providence permitting, to visit every Circuit in Canada, but as that is a work of time and patience, he ardently appeals to the hearts and affections of the friends of a sound literary and Christian education, with a view to supply the *immediate wants* of the Treasury. We cannot do better than appropriate the words of a former appeal to the benevolence of the Church. "Very dear Brethren and Friends, we have no more personal interest in this work than any one of those whom we address. It is a part of the mission of our Church; it is a part of the duty which we owe to our offspring and our country. We ask you to do no more than we do ourselves to the utmost of our humble means; we join with you, and we

entreat you to co-operate with us in promoting this work. Let us implore the Divine blessing ; let us combine our best efforts ; let us imitate the example of our Fathers and Brethren on both sides of the Atlantic ; let us have a Seminary of learning worthy of our Church, worthy of our country, and such as thousands of its youth shall feel it a privilege and an honour to call their *alma mater* !”

RESOLUTIONS OF CONFERENCE RELATING TO VICTORIA COLLEGE.

Resolved, 1. That this Conference is deeply impressed with the necessity and importance of general and systematic effort to sustain the University of Victoria College, embracing as it does not only an undergraduate course of University studies, but also an English and preparatory Grammar School, imparting a thorough English and Grammar School education to those youth who do not pursue the higher studies of the University.

Resolved, 2. That each Minister or Preacher pledge himself, independent of former subscriptions, to contribute at least ten cents to the support of Victoria College during the present Conference year, and use his utmost exertions to induce the members of our Congregations under his charge, to do the same, since every member of our Congregations has as much personal and national interest in our College as his minister.

Resolved, 3. That we affectionately entreat the members of our congregations to co-operate with us in this systematic and general effort to sustain with increased sufficiency, one of the most important institutions of our Church and country.

Resolved, 4. That a copy of these resolutions be published in the Minutes and in the *Guardian*, and that each Financial District Meeting be instructed to devise the best means to carry them into effect within the Circuits of its own jurisdiction.

Resolved, 5. That the Chairmen of each District be directed to bring the foregoing resolutions before the Financial District Meeting over which he presides, and that each Superintendent of a Circuit be directed to bring them before the Quarterly Meeting of his Circuit.

Resolved, 6. That the several sums raised in accordance with the foregoing resolutions be transmitted to the Treasurer of Victoria College as soon after the first day of January as possible.

ERRATA.

In the 14th line, from the head of page 29, insert "not" before "an experiment,"—and in the 2nd line of the fifth letter, page 31, for "China" read "Canada."

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